

THE Instructor

MARCH 1959



The disciples of Jesus asked, "Who is the greatest in the kingdom of heaven?"

"And Jesus called a little child unto him . . . and said, Whosoever shall receive such a child in my name, he receiveth me." (Matthew 18:1-5)

The little girl on our cover this month is learning about the wonders of the world into which she has come to live, and how beautiful and blossoming in the spring. There are many more parents and teachers learning about; and that is why parents and teachers are needed.

Again, it was Jesus who said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matthew 23:1-12)

Our opportunities and responsibilities are unlimited. — Kenneth Bentsen

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Notes indicate the time when enrichment material applies to specific lesson content.

2. A teacher motivated by a useful value for the course or even though not bound to a lesson

The Atonement*

By President David O. McKay

My Dear Son David:



On Dec. 25, 1920, President David O. McKay wrote to his son to give this explanation of the atonement.

In one of your letters, you asked for my views on the Atonement, and I think this is an opportunity for me to attempt to give them to you. In the first place, I have been impressed with the fact that the Doctrine and Covenants says so little about the necessity of the shedding of blood for the atonement of sin. The explanation in the Book of Mormon, too, (*Alma* 34:14-16) is a very good one, although it leaves unanswered your query as to the necessity of it. I think the passage quoted above gives the best reason thus far revealed.

But back of the orthodox Christian view of the Atonement, I see ever working toward the salvation of the human family, the sacrifice spirit as exemplified in the life and by the death of the Redeemer.

"In the beginning" whenever that was, man found himself shut out from God's eternal presence. He remembered little and in time would have remembered nothing of his associations with eternal beings. "In his humiliation his judgment was taken away." (*Acts* 8:33.) Earth and earthly things were everything to him. When he became hungry, it was earth that satisfied him; when he became thirsty, it was an earthly element that quenched his thirst; when he became cold, it was the skins of animals that protected him and kept him warm; or it was the great moving luminary in the sky that shed his genial rays on man's chilly limbs.

When he sought comfort in repose, it was from the trees, or from skins of animals, or from vegetation of the earth that gave him a downy bed.

In short, the earth became not only man's "foster mother," she was to him the source of his very existence.

Self-preservation became not only the first law but, I can imagine, *the only law he knew*. As the race increased, and the struggle for existence became more acute, selfishness and strife would manifest themselves. Man would struggle with man for supremacy or for the best things nature could offer for the prolongation or the comforts of life. Thus would man become "carnal, sensual, and devilish, by nature." (*Alma* 42:6-13.)

Now, what was there in man to lead him up to a Godlike life? The divinity within him, I grant you, would be ever urging him to rise above himself. But

*This letter will be helpful to teachers presenting the special lesson on Easter Sunday, Mar. 29, 1959.

his reverence for the Infinite could express itself only in a worship of the manifestations of Divine power — the sun, the moon, the thunder, the lightning, the cataract, the volcano, etc.

How significant is that passage, then, which says, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God."

The Lord revealed to man the Gospel, and one of the very first commandments given superseded in essence the self-preservation law. It was the law of sacrifice. The effect of this was that the best the earth produced, the best specimen in the flock or herd should not be used for self, but for God. It was God, not the earth, whom man should worship. How this simple test of sacrifice affected the divine nature as well as the carnal in man, the story of Cain and Abel graphically and appropriately illustrates. For one, the best, the "firstlings of the flock" was all too poor as a means of expressing his love and appreciation of the revelation of life that God had given; for the other, he would go through the form because God had commanded, but he would keep the best for himself.

And so through the ages, this eternal conflict between the divine life of service and the earth life of carnal and sensual and selfish indulgence and ease continued. Millions lived and died believing that the whole purpose of life is to get and possess what earth has to give, never comprehending that the whole purpose of life is to give.

Then in the Meridian of Time came the Saviour of man, toward whose coming man in the morning of life had looked forward, and upon whose life man in the evening of life should look in retrospect. In the meridian of the earth's history came the Son of Man declaring the eternal truth so opposed to the promises of the earth, that *he that would save his life must lose it*.

And in His brief stay upon earth, how perfectly He exemplified this truth. He owned no land. He owned no house; for He had not where to lay His head. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matthew 8:20.)

His was a life of unselfish service — always helping those who were living incompletely to live completely — whether the incomplete living was caused by a physical defect such as blindness or deafness, or whether through a moral defect such as the woman taken in sin — His mission was to give them life.

Now, my dear son, can you not carry this thought a little further and apply it even to the sacrificing of His life, to the shedding of His blood? Man's life is not dependent upon what this earth can give — his body, yes, but that is only the house in which man lives — but the spirit, the real man is above the selfish and the sensual, and seeks for its life and happiness the things which are eternal — faith, virtue, knowledge, temperance, Godliness, brotherliness, charity.

In His life and death, therefore, Christ not only fulfilled the law of sacrifice but He fulfilled every conceivable condition necessary for man to know in order to rise or progress from earthly life to eternal life. "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.)

In this I think I glimpse, though ever so dimly, a reason for Christ's shedding His blood — in addition to the one generally offered for the redemption of man from the Fall. I confess that the latter has moved me less than the realization that in His life He lived for His fellow men, and in His death, he triumphed over all earthly elements, over the power of *Death, Hell* and the Evil One, and arose from the grave, an eternal Being — our Guide, our Saviour, our God.

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He Obeyed Each Call*

George Q. Cannon was obedient . . .

... As a missionary
and translator.

... As a mission
president.

... As a member of the
Quorum of the Twelve.

... As a defender
of his Church.

... As an aid or counselor
to Church Presidents.

... As the general
superintendent of the Sunday School.

By
D. James
and
Elaine
Cannon

GEORGE Q. CANNON was a talented but humble servant of the Lord. One of his outstanding characteristics was that of obedience to those in authority. Through the experiences gained by accomplishing the lesser tasks according to instructions, he acquired the schooling needed to become a greater leader — even an apostle — among the Latter-day Saints.

How is a man called to be an apostle?

Many and varied are the ways in which calls have been made. Witness an interesting method used by President Brigham Young.

It was probably startling for Brother Cannon, then in New York City presiding over the Eastern States Mission, to find his call to the Council of the Twelve Apostles in the fifth paragraph of a handwritten letter, dated Nov. 3, 1859, and signed by President Young.

The letter first discussed "this season's emigration" and the pleasant weather in Great Salt Lake City. President Young then went into some detail about "the army in Utah concentrated at Camp Floyd." Other matters were touched upon before that significant fifth paragraph:

"On the 23 of October the First Presidency and Twelve met in the Historian's office, when you were unanimously elected to fill the vacancy in the Quorum of the Twelve, occasioned by the death of Brother Parley P. Pratt."

It was almost as if President Young expected that George Q. Cannon should have known the call was coming in recognition of devoted and valuable Church service. For though Brother Cannon was but 32 years old when this call to the Twelve came, he had already distinguished himself.

Only four years earlier, Brother Cannon had supervised the printing of *Ka Buke a Moramona*, his own translation of the Book of Mormon in the Hawaiian language for the people he had served as a missionary.

Contemporary with printing the translation, Brother Cannon was editing a Church newspaper, *The Western Standard* in San Francisco. Then came his call to the Eastern States Mission, with the added burden of assisting with the Church's immigration program.

But that November day in 1859, President Young's call for George Q. Cannon to serve as an Apostle set in motion a 42-year career unique in the annals of Mormonism.

The foundation he had laid in Hawaii as a beloved and highly spiritual missionary, developed into full flower as an apostle, and later as a counselor to three consecutive Church presidents.

Whether it was in the halls of the United States Congress where he served as a delegate from Utah, or the mission field — George Q. Cannon was an effective defender of the Word of God and His Church.

But it was as a wise leader among men that marked the life of George Q. Cannon as most meaningful. Four Church presidents were aided by his counsel. President Young asked Brother Cannon to serve as his secretary. Then, Brother Cannon served consecutively as first counselor to John Taylor, Wilford Woodruff and Lorenzo Snow.

In between, he was the first general superintendent of the Sunday Schools, a successful businessman, a renowned statesman, and a good husband and loving father.

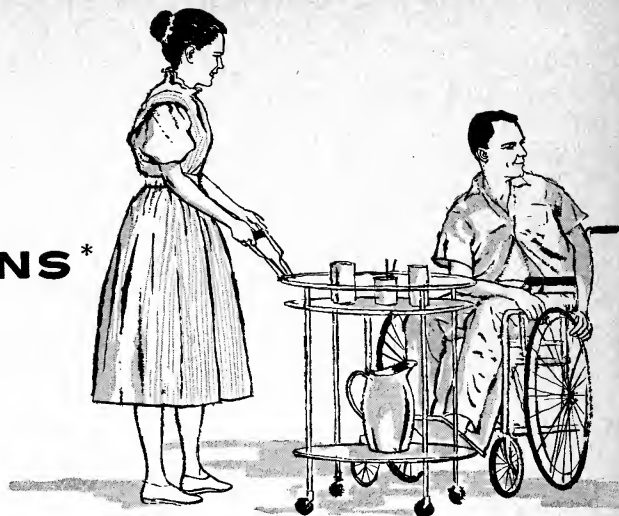
The unanimous election of the First Presidency and the Twelve on Oct. 23, 1859, to choose George Q. Cannon as an apostle is another evidence that the Lord knows where He can find valiant and able exponents of His truth.

Also, the Lord chooses for His leaders those who are obedient. And as long as one follows the promptings and commandments from on high, that person shall continue to lead the Saints in the latter days.

*This article tells of the many successes achieved by one who was obedient to the call to serve. It will assist teachers of Course No. 7, presenting lesson 18, "Obedient—and We Find It Easy To Learn," scheduled for May 17, 1959. The article will also assist with the March 8 lesson for Course No. 25 and the May 24 lesson for Course No. 13.

SAMARITANS* IN PINK

By Pearl Allred



Whether you are a teen-ager or just one who is young in heart, here is a job for you

ONE afternoon a 4-year-old was sobbing uncontrollably in the pediatrics ward of Thomas Dee Memorial Hospital in Ogden, Utah. The nurse on duty, spying a pink-clad woman in the corridor, implored, "See what you can do with her."

The lady in pink sat down beside the little girl and began tentatively to draw her out.

"Do you like stories?" A convulsive sob was the only answer.

"I wonder if you'll tell me your name?" Still no reply.

"Would you like to know my name? I'm Mrs. Nicholas. You know, Nicholas, as in Saint Nicholas, and I'd love to tell you some stories."

The little girl's sobs subsided, and her eyes opened wide. The lady in pink drew her chair closer to the bed in a cozy sort of way and launched into her story. By the time she was well into the plot, all the

children in the ward were listening eagerly.

The little girl was all smiles by the time the storyteller left, and afterward, when her mother arrived, the child said starry-eyed, "Mrs. Santa Claus just left. She's been telling us stories!"

The Ladies in Pink, if they are not wives of Santa Claus, come close to qualifying as his helpers. Their role is to provide the so-called luxuries of hospital care, those meant to satisfy the psychological and emotional needs of the patient, and to give the warm, friendly, extra touches that are such an effective antidote to the formal hospital atmosphere.

The Hospital Volunteer Auxiliary at Dee Hospital was set up last Valentine's Day.¹ Ruby Wheelwright, the competent and spirited president of the Dee organization,

¹The Dee is one of 12 hospitals operated by the Church of Jesus Christ of Latter-day Saints. The Ladies in Pink program began in the Dr. W. H. Groves LDS Hospital (Salt Lake City) and since has been extended to other hospitals of the Church. Clarence E. Wonnacott, a member of the Deseret Sunday School Union general board, has served as coordinator of LDS hospitals.

feels it was a most appropriate occasion, since the whole idea to which the auxiliary is dedicated is "to bring the heart back into the hospital."

Volunteer hospital service, of course, is not a new idea. Ever since Civil War days some form of this generous service has been going on.

The Ladies in Pink are organized under auspices of a particular hospital and are responsible to that hospital's specific administration.

At Dee Hospital, prospective members of the Auxiliary must undergo a minimum of 20 hours' orientation. The course is opened with a discussion of public relations, hospital ethics, rules, regulations and hospital terminology. Other hospitals may require different training.

Ogden physicians have been warmly cordial to the idea and have helped familiarize beginning groups with the women's roles as "good Samaritans."

*For Course 13, May 24th lesson, "Service," Course 7, March 8th lesson, "Helpful—And Show Others the Way," would allow mention of this kind of assistance to others if interpreted into activities for 9- and 10-year-old students.



in distributing a "priceless ingredient"

Dee Hospital Administrator Kenneth E. Knapp has added further to their orientation by telling them the story of the hospital, something about its budget, and reasons for hospital costs.

He is enthusiastic about the Ladies in Pink. "While we can never substitute hostesses and receptionists for surgeons and nurses, we do know, here at the Dee, such volunteer services as the mobile gift shop, the wagon bearing free punch and cookies to any area where visitors are waiting, the recreation therapy — all play a part in the patient's mental attitude, physical comfort and recovery from illness."

Sarah Shaw, a registered nurse and Dee's director of volunteers, is equally enthusiastic about the program. "The volunteers are not out to supplant the staff, but to supplement their activities," said Director Shaw.

The Ladies in Pink at Dee are

Mrs. Joseph Brewer, one of the ladies in pink, shares a pleasant moment with young Paul Bunderson at the LDS Dee Hospital.



Photo by Collins and Morris.

glowing about their own activities. They keep busy planning menus for their shining new snack bar, and stocking their mobile gift truck (painted light cherry to match their own pinafores) with such things as magazines, books, candy, pens, toothbrushes and stationery.

Most radiant, perhaps, are the volunteers who are called upon to administer, in hospital parlance, TLC (tender loving care) in the pediatrics ward.

One volunteer, returning from delivering mail to the patients, had a glow on her face. "They're so grateful," she said, "just to be listened to." Then she added, "And I'm grateful to listen to them."

The president, whom all the volunteers know familiarly and fondly as Ruby, says, "You know, it's a funny thing. All this we're doing has a two-way action. The Ladies in Pink raise patients' morale, and the patients in turn raise our morale!"

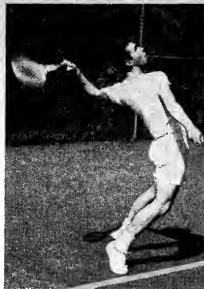
An offshoot of the Ladies in Pink is another organization composed of 15- to 17-year-olds, called the Candy-Strippers, and dressed, as one might suppose, in pink-and-white striped pinafores.

Although their group is a fairly recent addition to the Dee Hospital, they are already making their influence felt. They are given the same amount of training as their elders, fit in eagerly in many capacities, but their special province seems to be to entertain some of the bored subteen-age patients who complain they've "nothing at all to do."

All in all, a cross section of opinion at Dee Hospital, as in other LDS hospitals where this service occurs, is that these volunteers contribute something intangible, something that cannot be bought — the human quality that is truly the hospital's "priceless ingredient." It is a wonderful example of Christianity in action.

The Lord Has Promised*

By Arthur S. Anderson



WAYNE ADAMS



MAC L. C. MADSEN



WALTER V. HATTON

When the Lord revealed the Word of Wisdom, He made great promises to those keeping it. He would give them endurance, strength, health and clear minds.

These young Latter-day Saints have lived as the Lord has directed. And, in so doing, they have become champions in addition to winning the respect of all.

Wayne Adams—training was never a problem.

On July 23, 1958, tennis fans in Richmond, Virginia, saw a match that rated headlines on the sports page of the *Richmond Times-Dispatch*. Twenty-year-old Wayne Adams, the "giant killer" from Randolph-Macon College (Ashland, Virginia) had gained another tennis victory. He had become an "unseeded" finalist in the Richmond city parks tournament.

It may well be true that Wayne Adams has that extra drive that makes a champion because he lives by the teachings of the Church. Wayne is an elder in Richmond Ward, Virginia Stake. He has often stated that because he lives the Gospel, training rules have never been a problem, and that the Church's ideals of sportsmanship and consideration for others have been a guide throughout his life.

His record would seem to bear out the wisdom of Wayne's observance of these principles. At Thomas Jefferson High School, Wayne was captain and number one man on the tennis team. He won 20 consecutive matches during his senior year.

Entering Randolph-Macon College in 1956, he rose to the number one

spot on the tennis team. In 1957, he led his team to victory in the Mason-Dixon Conference matches.

He is believed by many to be one of the best tennis collegiate competitors in the East.

Mac L. C. Madsen—the Gospel is a guiding light.

Even in his earliest years in Monroe, Utah, it was evident that Mac Madsen had a natural ability in sports.

Rheumatic fever took its toll at 13, however; and it appeared that further athletic activity was out of the question.

For five years, young Madsen was under strict medical supervision. "Through this careful attention," said Mac some time later, "and especially because I was a lover of clean living, with emphasis on the Word of Wisdom, I finally overcame the heart condition."

With the sickness behind him, Mac was again on the basketball floor—this time at high school in Boise, Idaho. There he was named to the all-state basketball team, and he became a member of the Idaho state championship baseball team.

This year, Mac received his third basketball letter at Brigham Young University, Provo, Utah.

As an outstanding center fielder, Mac was a member of the BYU baseball team that won the National Collegiate Athletic Association's District Seven championship and was invited to play in the finals of the college world series.

In between all this athletic activity, Mac Madsen found time to fill a 2½-year mission to Denmark.

Whether on a mission, pulling himself from the grasp of a heart ailment, or dashing about the basketball floor, the principles of the Gospel have been Mac's guiding light.

Walter V. Hatton—the Church is first—always.

Walter Vernon Hatton first played organized basketball at Bryan Station Junior High School where he was captain of the ninth grade team. He was captain again at Lafayette Senior High (Lexington, Kentucky) and led his team to victory in the Kentucky all-state tournament.

At the University of Kentucky (Lexington, Kentucky), Vern was chosen all-American and has since played professional basketball for the Cincinnati Royals and Philadelphia Warriors.

Even more to his credit than his basketball honors is his exemplary conduct which has helped him to gain the respect and admiration of his associates. At the University of Kentucky, he was chosen by his teammates as "Most valuable to the team." Kentucky Governor A. B. (Happy) Chandler gave Vern an award in recognition of his "leadership, scholarship and character."

His exemplary conduct qualified him for still another great honor which he says was "the thrill of my life." On April 14, 1956, Vernon Hatton was privileged to baptize Suzanne Unsworth, whom he married later in the Salt Lake Temple.

Vernon Hatton lives his religion and says proudly, "the Church is first always . . . and helps me in everything I do."

*For Course 7, May 3rd lesson, "Clean—and We Are Respected Everywhere."

Actuality of the Resurrection of Jesus Christ*

By Superintendent George R. Hill

CONVINCING and satisfying testimony of the existence of a living Christ with a resurrected body has come to thousands of Latter-day Saints through direct answers to prayer. That avenue is open to all. "Ask and ye shall receive" was often stated by the Master.

Jesus repeatedly foretold His death and resurrection.

"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and they shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." (*Matthew 20:17-19; also Luke 18:31-33 and Mark 9:31.*)

Jesus saw the skepticism of our time so He gave incontrovertible witness of His literal resurrection to many.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, . . . (*Mark 16:9.*)

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." (*John 20:15-16.*)

"And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not." (*Mark 16:10, 11.*)

"And behold, two of them went that same day to a village called Emmaus . . . And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them . . . And it came to pass, as he sat at meat

with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight . . . And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon . . .

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you . . . Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (*Luke 24:13-39.*)

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." (*John 20:26-28.*)

Jesus again showed Himself to seven of His disciples at the sea of Tiberias. He called to them who had been fishing all night without catching any fish to "cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." John then recognized Him. They brought their load of 153 great fishes to shore, found a "fire of coals there, and fish laid thereon, and bread . . . Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord . . . This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead." (*John 21:1-15.*)

Jesus gave "commandments unto the apostles whom he had chosen: To whom also he showed himself

alive after his passion by many infallible proofs, being seen of them forty days . . . and, being assembled together with them . . . And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. (*Acts 1:2-4, 9.*)

Jesus realized the doubt and skepticism in the hearts of the Nephite people. He sought to give them all an assurance of the actuality of His existence and resurrection.

"A great multitude gathered together, of the people of Nephi, round about the temple . . . And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death . . . While they were thus conversing . . . they heard a voice as if it came out of heaven . . . The third time they did understand the voice . . . Behold my Beloved Son, in whom I am well pleased . . . hear ye him . . . And behold, they saw a Man descending out of heaven . . . clothed in a white robe; and he came down and stood in the midst of them . . . and [He] spake unto the people, saying: Behold, I am Jesus Christ, whom the prophets testified shall come into the world . . . Arise and come forth unto me, that ye may thrust your hands into my side, and . . . feel the prints of the nails in my hands and in my feet, that ye may know that I am . . . God of the whole earth, and have been slain for the sins of the world . . . The multitudes went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet . . . one by one . . . and did see with their eyes and did feel with their hands, and did know of a surety and did bear record." (*3 Nephi 11:1-15.*)

"They all of them did see and hear . . . and they were in number about two thousand and five hundred souls; and they did consist of men, women, and children." (*3 Nephi 17:25.*)

Jesus does live, today, having a resurrected body, of which fact, He has amply attested.

*Teachers and officers planning and presenting Easter programs as well as lessons on the life of Christ will find this article helpful.

Spiritualize Your Teaching *and cause every student*

By Llewelyn R. McKay

THE term "spirituality" is broad in its meaning and has many ramifications. The dictionary defines it in part as "that quality of a thing that proceeds from the highest and finest faculties of the mind; of the moral feelings or states of the soul."

For this discussion, then, we shall interpret "Spirituality in Teaching" as the process of instilling into individuals the desire to apply high moral concepts into everyday living. In other words, it should be the objective of every lesson at home or in Church to build better character by imbuing each person with a love of truth, then *to apply* that truth in his relationships with his fellow men and to God.

The application of fundamental truths is the essence of spirituality. If a principle of right living is not put into practice, it remains but a tinkling cymbal. For example, a man who claims to be a good Mormon, yet cheats his neighbor in a business deal, has not made the lesson of "love thy neighbour" an active part of his practical code of ethics.

Spirituality has to do with "the intellectual and higher endowments of the mind" and with "the moral feelings or states of the soul." Two concepts confront us here which deal with the learning process, namely, (1) thought and (2) feeling.

Good thinking is not devoid of emotion. Thought may be stimulated by inner feeling. The calculating intellect is brought into function through emotion, through imagery.

Consider for a moment the effect on us of a beautiful painting, an impressive song, a magnificent statue. Each one arouses a response. An artist uses his talent

to awaken the emotions. Artistic works are crystallized feelings in color, in sound or in marble.

The Gospel teacher should use examples such as these to awaken interest, to show relationships, similarities, and to make comparisons. This may be accomplished through visual aids among the younger groups by cut-out pictures, paper dolls or even live rabbits. With the older people visual aids likewise may be used, or ideas are brought into being through verbalization. Naturally, the method of arousing feeling and emotion is adapted to the age group, for each grade is specific and distinct.

The teacher or parent as a teacher in the home must be cognizant, however, that to arouse emotion and feeling is only part of the process and must not be the end objective. It may happen that a learning period is concluded before the next vital step in the learning process is taken, and consequently ends with the individuals having been only entertained. This is true in the younger ages, when the showing of pictures or the telling of an exciting story takes up the whole time. An interesting discussion — perhaps on an insignificant point — may consume the entire time with a more adult group before the application of the important truth in the lesson is touched upon.

To reach a higher plane of spirituality, the aroused interest must shift from the process to the end sought by the process. The end, the product, is the important objective — that which produces abiding values. Hence, reflection and thought must be introduced in order to apply the aroused emotions and relate them to a clearer *understanding* of a new and fundamental principle of life.

to love truth and then apply it

New ideas are taught only in relationship to the known. One element is understood in relation to another element which is a known fact or concept. If this process of learning is ignored, we teach religious concepts only intellectually with no application of their true meaning. The child or pupil then does not have the conviction that a principle concerns him personally.

How can we bring about a clear concept so that each member of the family or class feels and thinks of a principle as being essential in his life? Granted that "authority" plays an important part in our acceptance of a truth, the mere statement that "it says in the Bible . . ." or "Joseph Smith said . . ." is not sufficient to instill a truth into the heart or mind of a child or student if we desire this truth to remain with him. Individuals must share in the lesson to the extent that they make their own judgments. The "thinking wheels" in each mind must start turning. Prudent guidance on the part of the parent or teacher will help each individual to discover truth for himself. Through wise questions and helpful suggestions, thinking minds can be guided toward the desired goal. Vital relationships — again from the known to the unknown — must be seen by means of each person's reasoning and not by that of the parents or teacher. The clever instructor allows the student to decide through his own discernment, through his own reasoning, what the conclusion and application of the lesson should be. Convictions are based upon individual judgments. If this is accomplished, each lesson will then better equip the individual for correct interpretations of right living.

When a principle is rightly interpreted, another

essential step must be taken to reach the "spirituality" or application desired. This step is to clarify how principles can be applied to righteous living. Otherwise a principle may lie dormant as an abstract idea.

This was illustrated a short time ago by a "good" member of the Church who returned home from Sunday School which had as its lesson the subject of "honesty." He sold a basket of fruit to a customer. On the top of the basket were large, fresh, appetizing apples. Upon examination, the customer found puny, wormy and even rotten fruit underneath.

Certainly the lesson on "honesty" had not carried over into the everyday life of this person. The principle of honesty in this case remained in the Sunday School class and did not "register" as an important element of life. Intellectually it was accepted on Sunday; in moral relationships with fellow men it was disregarded.

Trees are known by the fruits which they bear. Only when Latter-day Saints become better boys and girls, nobler men and women for having grown in character as the result of lessons taught in the classroom and home, will we as leaders reach the goal of "Spirituality in Teaching."

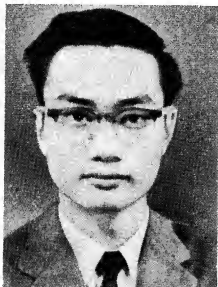
EDITOR'S NOTE: The preface to the manual for Course No. 25, *Parent and Youth* by Dr. Asahel D. Woodruff, stresses the need for each parent to be "an officio member of the Sunday School faculty, and to extend the mission of the Sunday School into other days of the week. It is to stimulate the teaching of the Gospel at home, that . . . lessons are prepared and offered to parents within the Sunday School program."

With this recognition of the parents' role as Gospel teachers, Dr. Llewelyn R. McKay's article is offered not only to instructors of the stake preparation meeting but also to teachers of Course No. 25.

*Teacher Improvement Lesson —
Monthly Preparation Meeting, May, 1959*

Faith is Their Companion*

By Paul Cracroft



FRANK LEE



PAUL HYER

MANY servicemen live only for that next three-day pass, but not Paul Hyer.

Not many months ago, Brother Hyer was working as an orderly in a military hospital in Germany. He learned to do his job well. He learned to love the country and the people.

One day a Latter-day Saint woman was admitted. "Hopelessly ill" was the verdict. Although the doctors and medical officers gave her up, she is now in Salt Lake City, healthy and well, thanks to the faith and administration of missionaries and servicemen in a German town.

This incident and others of a spiritual nature helped Paul Hyer make up his mind. Whenever he was asked about his post-service plans, his answer was always the same: "If the Lord will let me, I'm coming right back to Germany as a missionary."

He returned home to Quincy, Washington, for just a short time.

*For Course 5, May 3rd lesson, "Blessings Come to Those Humble and Teachable," and July 5th lesson, "Missionaries and Righteousness"; and for Course 29, July 5th lesson, "How Gathering Is Taking Place."

Now he is on a 30-month mission in West Germany. Among his traveling companions: faith, determined purpose and the Lord.

Then there is Frank Lee.

Although at present he is on the other side of the world from where he was born and reared, Frank Lee claims he has "gone home" to serve his mission.

Frank is a 21-year-old Latter-day Saint convert who left the Mission Home a few months ago for the Southern Far East Mission in Hong Kong. He hopes that his call will take him to Canton, China, where his parents were born and where his grandmother, an uncle and other relatives still live.

The only member of his family in the Church, Frank's interest—and ultimate conversion—is traceable to Latter-day Saint neighbors who befriended him just three years ago when he mentioned the Word of Wisdom. His interest blossomed into attendance at Mutual Improvement Association meetings, study and eventual graduation from Brigham Young University . . . and now missionary service.

A member of the Church for just two years, Frank will tell you that his membership has done much for him already. When he first seriously considered a mission, he left a reliable but not particularly lucrative job in California to work in Idaho and Nevada where "the Lord opened up jobs for me with amazing speed. I made more money than I'd ever made in my life."

As the son of a poor but hard-working grocer in the Chinese settlement of Stockton, California, he knew how to stretch each dollar so he could finish his accounting degree at BYU and still save for his mission.

Frank Lee puts great stock in his patriarchal blessing, too, which promises him that he will not die until his mission in life has been completed.

While he has not met concerted opposition from his family, he has been chided about membership in the Church. Family and friends have often warned him about "working too hard for his religion."

Frank, on the other hand, does not believe he can work hard enough for it. He said he would have welcomed another busy week preparing for his mission in the Missionary Home, where both the influence and the instruction have been priceless to a relatively new member of the Church.

Frank is able to speak Chinese and is working hard to brush up on his ability to read and write the complex language.

The field of his family genealogy is untouched, too, and he said before he left for the Orient that he hoped to do much research there. This would be an expression of "filial piety" to an extent that goes far beyond even that understood by the Orientals who practically invented the phrase.

Frank Lee will take a new and different religion to his Chinese relatives and new-found friends, but he hopes that they see in it—as he did—the means to a new and different and wonderful life.

*Suggested Mother's
Day Program
May 10, 1959*



Remember that Grandma is a mother, too.

The Family Honors Mother

SENIOR SUNDAY SCHOOL SERVICE

Devotional Prelude.

Opening Hymn: "There Is Beauty
All Around," No. 169, *Hymns—
Church of Jesus Christ of Latter-
day Saints*.

Invocation.

Sacrament Hymn: "God Loved Us,
So He Sent His Son," No. 178,
Hymns.

Sacrament Gem.

Sacrament.
Greetings and Introduction—Super-
intendent.

The superintendent extends greet-
ings to all present with particular
emphasis on welcoming all mothers.
He introduces briefly the theme:
"The Family Honors Mother." Then
he calls on a father in the ward to
tell how his family honors mother.

The father stresses the importance
of mother in the home and tells how
mother may be honored. He then
says he needs help with this subject
and he calls different members of
his family to respond.

One child may tell how he honors
mother by right living. Another
child may tell how he helps at home
and thus honors mother. Each mem-
ber of the family talks as he is called
upon. A young child might just say
that he honors mother by loving her
and putting his arms around her.

(This family will be selected pre-
vious to Mother's Day and will be
prepared with their parts. They will
be seated in the audience and come
from the congregation as they are
called. This program should be
planned for approximately 15 min-
utes. The length of the talks would
vary with the number in the family
selected and with the ages of the
members.)

Congregation sings: "Mid Pleasures
and Palaces," No. 185, *Hymns*.
Separation for classes.

Closing Hymn: "Let Us Oft Speak
Kind Words," No. 94, *Hymns*.

JUNIOR SUNDAY SCHOOL SERVICE

Devotional Prelude.

Opening Hymn: "Love at Home,"
No. 128, *The Children Sing*.

Invocation.

Sacrament Song: "While of These
Emblems We Partake" No. 63,
The Children Sing.

Sacrament Gem.

Sacrament.

Greetings and Introduction—Assis-
tant superintendent.

The theme and program for the
Senior and Junior Sunday Schools
will follow the same outline except
for the songs. A different family will
be selected to participate in the
Junior Sunday School.

Junior Sunday School songs, as time
permits: "Mother, I Love You,"
page 12, *Sermons and Songs for
Little Children* by Moïse Rens-
strom; "Mother Dear," page 10,
*Sermons and Songs for Little
Children*; "Mother and Father,"
No. 131, *The Children Sing*;
"Mother Dear," No. 130, *The
Children Sing*.

Separation for classes, where lessons
appropriate to Mother's Day will
be given.

Closing Song: "Mother's Day," No.
132, *The Children Sing*.

—Committee:

Catherine Bowles, Chairman,
Lorna C. Alder,
Hazel F. Young,
Mima Rasband.

Notice For Librarians:

SPECIAL LIBRARY EXHIBIT PLANNED AT CONFERENCE TIME

The library and teaching aids
committee of the Deseret Sunday
School Union general board is plan-
ning a special Library exhibit dur-
ing April Conference. All are in-
vited to see it.

The exhibit will be in the new
Sunday School library on the third
floor of the Brigham Young Mem-
orial Building at 50 North Main
Street, Salt Lake City. The exhibit
will be open from 8:30 a.m. to 6
p.m. the three days of general con-

ference (Saturday, Sunday and Mon-
day, Apr. 4, 5 and 6).

There will be exhibits on teach-
ing aids for Junior Sunday School;
recommendations for mounting, fil-
ing, cataloging and circulating pic-
tures and books; production and
display of flannel maps and other
materials; recommended cabinets,
shelving, files and other facilities for
libraries.

There will be much to assist every-
one, no matter what his position
might be.

The Personal

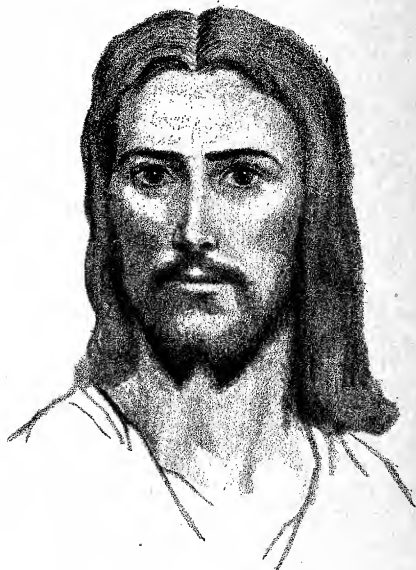


Illustration by Dale Kilbourn.

By Reed H. Bradford

HAVE you ever had an experience with such meaning to you that it changed the course of your whole life? I had such an experience and the memory of it is as clear to me now as it was that day 25 years ago when it happened.

I was walking along the streets of a beautiful little town in Germany. It was Maytime and the fragrance of lilacs was everywhere. It seemed so good to be alive.

Oh, I admit there were some things troubling me. Take that first meeting in the office of the mission president in which he asked us all

why we had come on a mission. Someone said it was because his parents had always wanted him to come. Another replied that he had always admired the German people and wanted to learn their language and absorb some of their culture. A humble farm boy was of the opinion that it was his duty to come since his bishop and President Heber J. Grant had personally called him.

The thing that kept bothering me was the look on the face of the mission president after each person had finished speaking. For some reason it seemed to me that he was disappointed and, yes, even a little hurt. But I did not know why.

Then there was the tracting problem. My companion, as part of my

orientation had shown me the mission statistics. "We have to average at least three hours a day tracting, or we'll be getting a letter from the mission office," he said. I did not want any such letter, but it was not easy to spend those hours, what with most people slamming doors in your face and you unable to speak German very well.

But this morning I shoved such problems into the back of my mind. It was spring and I felt good.

Suddenly, I heard a loud voice coming from somewhere in the near vicinity. At first I could not tell from whence it came, but, looking more closely, I saw a huge crowd of people standing in formation. I surmized that they were listening to a speech

*Motivation for all Gospel teachers; also, for teachers of Course 27, June 7th lesson, "Jesus Christ, Son of God," and June 28th lesson, "Our Acceptance of Jesus Christ."

Commitment*

Your commitment to Jesus, to His principles and to His Church will bring a peace that "passeth all understanding."

broadcast over the radio. Approaching the crowd, I asked a man what this was all about. "Don't you know," he said, "that this is Labor Day and everyone who works gathers to listen to the Fuehrer's instructions?" I was about to reply that I had not known about this when suddenly the voice from the loud-speaker shouted, "Heil Hitler," and everyone directed his gaze to a swastika flying from a flag pole and gave the Nazi salute.

I realized immediately that I was in an embarrassing position. To salute or not to salute, that was the question. I only had a couple of seconds to make this decision, but for my own reasons, I decided against it.

The events of the next few minutes happened quickly and violently. To begin with, two men asked me why I had failed to raise my hand. In my best German, I explained that I was not a citizen but was representing an organization whose principles and aims were in some respects quite different from those espoused by Adolf Hitler. I was about to say something more when the next thing I knew I was trying to pick myself up off the ground. Someone had struck me and, as I looked up, I saw some of the most hateful human beings I had ever seen, all staring down at me. They were about to renew the attack when someone shouted: "He's no German; he's an American."

For some reason they ceased beating me but dragged me away from the crowd. After finding out where I lived, they took me home and everyone left except one man in plain clothes who I later discovered

was the district leader of the Gestapo, or secret police. "You stupid moron," he shouted, "how dare you insult the greatest man living, the Fuehrer of the German people, the one who will one day conquer the world! Why have you come here anyway?"

He told me many other things, but they are unimportant. What was important was that ringing question: Why have you come here anyway? It was the same question our mission president had asked in that first meeting. My soul was in a turmoil and no amount of lilacs or brightness of the sunshine could calm it. Why had I come?

Over and over again I sought the answer and gradually, like a fog lifting from the marshes, things began to clear. I discovered that those reasons we had given the mission president were not good enough. The great reason, the one that should have been central to everything we did, was to bring souls to an understanding of His way of life. But how was one to be sure that His way was as good or better than some other ways? We had always assumed that His way was better, but how was one to *know*? Somehow I would have to find out.

I remember reading that verse in St. John in which He said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) It came to me clearly that if one wanted to do His will, he would have to discover what His will was. I now began to read the scriptures with the same zeal and desire I had read *David Copperfield*

as a child. And as I began to understand them, I tried to make them part of my life. It was no perfect performance, but something important was taking place from within.

For example: I must have listened to the prayer on the sacrament hundreds of times, but now it had a new meaning for me. Certain parts of it even bothered me because I knew I had not been worthy to take upon me the name of His Son. But I realized that in a sense, since I was a member of His Church, I did represent Him and that I ought to represent Him honestly and well.

In a way I suppose you could say I had been born again. So many things were taking on new meanings. I no longer tracted those many hours in order to have my name high on the list in the mission office. I had found a better reason to tract. Gerhardt, a wonderful young friend whose life characterized His principles as well as any I know and who was killed in a tank going through the Maginot line, said it was the "personal commitment" to Him, His principles, and His Church, that brought this new understanding and the peace that "surpasseth all understanding." He was right. I discovered that His way of life brought not just temporary satisfactions, but the most intensive, extensive and *permanent* satisfactions I had ever known.

As I went to say "goodby" to our mission president before sailing for America, there came a wonderful radiance into his face as he listened to my story. "Your mission is just beginning," he said. This time I knew what he meant.

BAPTISM, *an Ancient and Holy Rite**

By O. Preston Robinson



Some scholars believe that Jesus was among the first to be baptized. Others hold that Old Testament writers were familiar with the rite. Here is an answer by one who has stood near the spot where the Saviour entered the water.**

BEFORE commencing His ministry, the Saviour first sought John the Baptist and was baptized by him. The scriptures tell us that John was preaching repentance and baptism in the wilderness of Judea. When Jesus came to him, John objected, "... saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (*Matthew 3:14, 15.*)

The account describes how Jesus went down into the Jordan, was baptized and came up out of the

water. Then occurred that heavenly manifestation of the divine acceptance of His obedience. He saw the Spirit of God descend upon Him like a dove and heard a voice from heaven declare, "This is my beloved Son, in whom I am well pleased." (*Matthew 3:17.*)

Throughout His ministry, Jesus repeatedly stressed the importance of baptism, describing it as the key to entry into the kingdom of heaven. On one occasion, He declared, "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*John 3:5.*) As the final act in His ministry, after His resurrection, the Saviour met His disciples and instructed them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." (*Mark 16:15, 16.*)

The simplicity of the baptismal ceremony, together with the importance attached to it by the Saviour and His disciples, have been responsible for much discussion among students of the scriptures. One interesting question arises out of the

fact that although New Testament writers repeatedly discussed and emphasized the importance of baptism, the Old Testament is singularly free of any direct reference to it. This has caused some to believe that John the Baptist initiated the ordinance and that Jesus was among the first to be subjected to it. If, as agreed, baptism is a symbol of the death and resurrection of the Saviour there might be good logic in the conclusion that Jesus, through John the Baptist, initiated the ordinance and required it of all who accepted His Gospel during His ministry upon the earth. Such a conclusion, however, runs into serious historical difficulties.

It is a scriptural fact that John the Baptist was baptizing throughout Judea *before* the Saviour came to be baptized by him. If Jesus sought baptism, "to fulfil all righteousness" and if He instructed His disciples to preach the Gospel to everyone, telling them that, "he that believeth and is baptized shall be saved," then the Gospel, including baptism, must be for everyone. It must be for those who lived before Christ as well as for those who came after His lifetime. If God is no respecter of persons and if Christ's Gospel is eternal, we must conclude that it is the same yesterday, today and tomorrow and that baptism, as an essential ordinance, must have existed prior to the Saviour's birth.

Although the Old Testament makes no direct reference to the baptismal ordinance, there is persuasive evidence that Old Testament writers were familiar with the rite. The recent discovery of the Dead Sea Scrolls and the subsequent excavations of the ruins of the Qumran Community, provide interesting information that baptism was practiced prior to the time of the Saviour's birth and before John was teaching and baptizing in the wilderness. The Manual of Discipline, one of the now translated Dead Sea Scrolls, makes frequent reference to this practice among the Dead Sea Covenanters. This sect is the one which Josephus called the Essenes, or *Holy*

*For Course 29: May 17th lesson, "Baptism" and May 24th lesson, "Mode and Subjects of Baptism"; for Course 29, April 12th lesson, "Ordinance of Baptism"; for Course 13, May 3rd lesson, "Baptism"; and for Course 27, July 26th lesson, "The Meaning of Baptism."

**This photo by Dr. Robinson shows the spot where many scholars believe the baptism of our Saviour took place. It is not far from Jericho and close to where the river empties into the Dead Sea.

Ones. They lived in the vicinity of the Dead Sea several hundred years before Christ, recorded their own history and preserved the Old Testament records recently discovered.

Scholars who have studied the Dead Sea Scrolls generally admit that the Qumran Sect practiced baptism by immersion. Dr. Charles T. Fritsch has written that he is convinced that the complicated water system now excavated at the Community, played a larger role in the community than the satisfaction of ordinary, daily culinary needs. He concludes that some of these cisterns were used for "baptismal or lustration rites."¹

The Talmud Testifies

Even though the Old Testament makes no direct reference to baptism, the Hebrew Talmud is unmistakably clear that "proselytes of righteousness" were required to accept baptism prior to admission into the church. Dr. Alfred Edersheim says, "all writers are agreed that three things were required for the admission of such proselytes: circumcision, baptism, and sacrifice." He further states, "the fact that baptism was absolutely necessary to make a proselyte, is so frequently stated (in the Talmud) as not to be disputed."²

Dr. Edersheim draws an interesting parallel between the missions of John the Baptist and Elijah the prophet. He claims that John's baptism was the counterpart of "Elijah's novel rite on Mount Carmel."³ It will be recalled that when Elijah was testing the Gods of Baal against the power of Jehovah, he covered the sacrifice on the altar with water and then called down fire from heaven to consume it. Dr. Edersheim believes there is a similarity between this rite on Mount Carmel and the Gospel's ordinance of baptism by water and by the spirit. His conclusion suggests that he believes

that Elijah was familiar with baptism.

Scholars of the Talmud and the Old Testament scriptures see evidence that baptism might have been practiced by Abraham when he and his family left their homeland together with "the souls that they had gotten in Haran." (*Genesis* 12:5.) These souls, according to Dr. Adam Clarke, were actually proselytes, or converts.⁴ If these souls were proselytes, they must have been baptized. Hebrew scholars are agreed that no proselyte came into the Hebrew religion without baptism.

Dr. Edersheim claims that the Talmud finds a reference to baptism in the *Exodus* account of Moses when he was instructed by the Lord to go into the people and sanctify them and, "let them wash their clothes." (*Exodus* 19:10.) Edersheim claims that "Moses was directed to prepare Israel by symbolic baptism of their persons and their garments, 'so that they could enter into the presence of the Lord.'"⁵ In commenting on the passage ("let them wash their clothes"), Clarke concludes, "and consequently bathe their bodies for according to the testimony of the Jews, these things always went together."⁶

In reference to this baptism of the children of Israel under Moses, Dr. Wall calls attention to the first letter to the Corinthians in which Paul states, "all our fathers were . . . baptized unto Moses in the cloud and in the sea: . . ." (*I Corinthians* 10:1, 2.)

Baptism in Modern Scriptures

These evidences of the ancient practice of baptism, plus the fact that ritual washings and ablutions are part of the sacred ceremonies of many great world religions, point persuasively to the conclusion that baptism as a religious rite is as old as the human race. This fact is

made crystal clear in the modern scriptures of the Church of Jesus Christ of Latter-day Saints. The Pearl of Great Price plainly states that Adam was baptized and that he taught this principle to his children who in turn taught it to their children. The Prophet Enoch practiced and taught baptism. Noah, also, knew the importance of this ordinance and taught it to his children and to the people of his day.⁷

In the Book of Mormon, baptism was taught and practiced long before the birth of the Saviour. The Prophet Lehi, in approximately 600 B.C., recognized that baptism was a fundamental principle of the Gospel.⁸ Lehi's son, Nephi, after his father's death, continued his father's teachings and declared to his brethren, "now, if the lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!" (*2 Nephi* 31:5.) Numerous additional passages in the Book of Mormon attest to the fact that baptism had been a fundamental part of the Gospel since the beginning. Everyone who desires to fulfil all righteousness, whether alive before or since the earth-life of the Saviour, has had or will have the opportunity of complying with this sacred principle.

Gospel Never Changes

It is comforting to know that the Gospel plan of salvation never changes. It would be confusing indeed to be required to believe that a principle so essential to salvation and to the fulfillment of all righteousness was a requirement of some but not of all of God's children.

The principle of baptism is an essential part of the Gospel plan which was given, in its fulness, to Adam and to the holy prophets down through the ages. It is the plan whereby all of God's children may be brought back in exaltation into His presence.

⁷See *Moses* 5:6-50; 6:51, 63-67; 8:19, 23, 24.
⁸See *1 Nephi* 10:9, 10.

¹Fritsch, Charles T., *The Qumran Community*, The Macmillan Company, New York, 1956; page 69.

²Edersheim, Alfred, *The Life and Times of Jesus the Messiah*, W. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1956; Vol. 2, page 745.

³Edersheim, Alfred, *The Life and Times of Jesus the Messiah*, Vol. 1, page 255.

⁴Clarke, Adam, *Commentary on the Holy Bible*, Layne and Sanford, New York, 1843; Vol. I, page 92.

⁵Edersheim, Alfred, *The Life and Times of Jesus the Messiah*, Vol. 1, page 274.

⁶Clarke, Adam, *Commentary on the Holy Bible*, page 397.

*The magnitude of His mission
and the strength of His spiritual power
bore witness that Jesus was . . .*

More than a Man*

Excerpted by Kenneth S. Bennion from
lectures by President J. Reuben Clark, Jr.

In this issue of *The Instructor* we conclude the excerpts that have been taken from extemporaneous lectures given by President J. Reuben Clark, Jr., a score of years ago.

These excerpts will be of infinite value to teachers and to students of a course or of a single lesson bearing upon the life and work of the Master. The closing paragraphs set forth in classic simplicity and power President Clark's conviction that Jesus Christ is the Son of God, the Redeemer of the world.

It is hoped that every teacher will keep on file for immediate or for future use the articles and pictures that have appeared in this series.

The Instructor staff is deeply indebted to President Clark for making this material available to the teachers of our Sunday Schools and of other auxiliary organizations.

—Kenneth S. Bennion.

THE question to which we come now marks the beginning of the early Judean ministry. This incident is connected with the first Passover which Jesus attended in the course of His ministry. The incident is told only in *John*.

There were two cleansings of the temple, according to the full record. John tells of the first cleansing, which occurred near the beginning of the ministry of Jesus; and the

Synoptics tell of a cleansing at the end of His ministry during the week of the atoning sacrifice.

I also explained to you in the beginning that the chronology which I am using is a chronology primarily based upon the account in *John*, which clusters everything around certain feasts that the Lord attended: the Feast of the Passover; perhaps the Feast of Purim, which celebrated the delivery from the Persians; the Feast of the Dedication, and the Feast of Tabernacles.

Those critics who would say that perhaps *John* was not written by John the Revelator tell us that this book is not an historical account, not intended to be a chronological narration. They are of the opinion that there was only one Passover and that the various Passovers referred to in the different parts of *John* were one and the same; and that, therefore, the period of the ministry was not, as we are dealing with it here, three years *plus*, but one year *plus*. However, we shall go forward in this talk on the theory, as I have said before, that this is a three year *plus* ministry.

I think I shall read through this account. It is the first time that we have a record of the Saviour's meeting the people *en masse*.



Jesus said a sign would be given to all. His resurrection proved to be that sign.

"And the Jews' passover was at hand, and Jesus went up to Jerusalem,

"And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

"And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

"And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

[The doves were used primarily by the poor people.]

"And his disciples remembered that it was written, The zeal of thine house hath eaten me up." [See *Psalms* 69:9.]

"Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

"Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

"But he spake of the temple of his body.

"When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did." (*John* 2:13-23.)

*For Course 27 assistance during month of June and for teachers presenting lessons on the life of Christ.

The Passover was a very busy time, for Jews came to it from all over. There must have been a good deal of noise within the temple precincts — the lowing of cattle, the bleating of sheep, all the talk among the money-changers, and all the rest of it. There must have been considerable disorder which greeted the Saviour when He first went in.

Critics note that it tells here, "He found in the temple those that sold oxen and sheep and doves." They suggest that He probably took some rushes as well as cords and bound them together. These rushes could have been used, not so much to drive out the men who were doing these improper things, as to sort of shoo the cattle out.

Critics point out that this was the only occasion upon which the Saviour made any show of force during His whole ministry, and this show of force had, of course, nothing whatever to do with the Saviour's own personal activity. It had to do with His cleansing of the House of the Lord.

At the first cleansing, Jesus said:

"Make not my Father's house an house of merchandise."

It is pointed out that on the second occasion He did not speak of it as "my Father's house." On this second occasion He said, "My house shall be called the house of prayer; but ye have made it a den of thieves." (*Matthew 21:13*.)

It is not difficult to understand what must have been the feeling of these people who were there, to have the Saviour come in and make such an announcement to them. He was challenging at once their whole system. He was challenging immediately their priesthood and its efficacy, although there never was a time when the Saviour did not render to the priests a certain respect and a certain recognition. After several of His miracles, He told the beneficiaries that they should go and report to the priests. This is particularly true at times when He cured them of leprosy.

After He had thus challenged them, they said to Him: "What sign shewest thou unto us, seeing that thou doest these things?"

I have always thought it rather a remarkable thing that the Saviour, singlehanded, could go in and without any opposition at all drive out the money-changers, those who were selling these things, and apparently not be challenged.

They sort of catch their breath after their eviction, and then say to Him, "What sign shewest thou?" You will remember that the Saviour met this same thing at the last cleansing of the temple, and He met it all during His ministry.

At the time of the second cleansing He said to them, "The baptism of John, whence was it? from heaven, or of men?" (*Matthew 21:25*.)

In other words, He made no direct answer. He gave them a question which, it is pointed out in the scriptures, they dared not answer one way or the other.

But this first time, after being asked about the sign, He did give them an answer: "Destroy this temple, and in three days I will raise it up."

You will remember that when they were trying Christ, the charge that seemed finally to give them something upon which to hang a condemnation was the charge that He had said that He would rebuild the temple in three days. But that, of course, is not what He meant. While the disciples seem not to have remembered this, the priests had and invoked it.

With reference to the sign, the Lord said on various occasions, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (*Matthew 12:39, 40*.)

Each time that Jesus was asked

for a sign, He referred to Himself and to His work and to His atonement, and said that the seeker of the sign should have no other sign than that. Any generation or any man who fails to live as righteously as he can is without faith and is looking for a sign, by which I mean that any man who fails to live righteously in accordance with the principles of the Gospel is doing so because he does not quite believe. He has in his heart more or less the idea that if God would show him about this thing, if God would give a sign either that what that person is doing is wrong or that what he wishes to do is right, then he will live righteously.

In effect the Lord has said to all of them, "I give you no sign but the sign of myself. In three days, I will raise it up if you destroy this temple."

Now I have already referred to the fact that there were two cleansings, one at the beginning of His mission and the other at the end. They are very closely paralleled. I repeat, some of the critics say there was but one cleansing; therefore, they build on that theory the claim that John is not a chronological narrator, but he fits the things into the places where he likes them to be in the development of his general theory of the Christian religion. It seems to me, however, and I think the better critics hold this view, that we are rather left at sea about the whole chronology of the Gospel narrative; and it seems to me that it would have been quite fitting that He should have cleansed the temple the first time He went into it after His mission began, and that He should have cleansed it again when His mission was through.

One of the prime things that I had in mind when we began this course was to try to tell something about this narrative in a way to make it a little more real, that we might be able a little more fully to understand and really bring into our consciousness the conviction that Jesus was a real Being, that He

really lived in mortality. So we have considered the account of His mortal life, beginning with the announcement of Gabriel to Mary, and including His own announcement to Nephi that on the morrow He was to come into the world. We have continued down through His boyhood, early youth, early manhood to the time when He began His mission, and have now got Him started in His ministry.

I am always interested in reflecting upon the fact that God fits men for the work which He intends them to do. You will remember that in the vision which Abraham had, God told him that He had chosen His leaders from the very earliest time and that Abraham was one of them.

I think one of the most striking illustrations of men being reared, growing up under circumstances which fit them for their work, is that of Moses, who was thrown into the royal house where he learned, undoubtedly, the art of government, for he must have stood there more or less as a prince. And, from that learning of the art of government, plus the instruction which he got from Jethro, he was able to lead the children of Israel.

I am quite clear in my own mind that the mission of Jesus was not that of a prophet. His prophetic work was an instance of His real work, that work being to serve as the Atoning Sacrifice for the Fall of Adam. I am interested to see how the Lord prepared Him for His work, a work which required in the highest degree the development of the spiritual side of His life, His divine side. His mortal side was little concerned; it was a clog to His spirituality. And it was the mortality which had to pay the penalty, not too much involved in the training which God gave. It seems to me he was, in no small part, left to live as a mortal.

I shall repeat briefly the story. We find Him as a child of 12 in the temple. Already His spirituality, His knowledge of things spiritual, had so developed that He was able

to go in and take His place before those aged men and talk with them on terms of perfect equality. We do not know much about what happened before and we are equally ignorant about what happened afterwards. After the visit of the shepherds, the record says that His mother harbored in her heart all these things which the shepherds said about Him.

And then you will recall — and this is rather a mystery to me — that when He was in the temple at 12, she reproved Him for the anxiety He had caused Joseph and her; and He said, "Wist ye not that I must be about my Father's business?" (*Luke 2:49.*) Mary did not understand, so says the record; and yet she treasured these things in her heart.

Then Jesus went back to Nazareth. From other parts of the record it would seem that not only Joseph, but also Jesus Himself was a carpenter; and it was in the environment of Nazareth that the Son of God, the Messiah, was prepared for His work. I repeat, we do not know much about what that preparation was except that when the time came, it was evident that He was fully prepared.

There followed the baptism, then the wilderness, and then the temptations — where, as it seems to me, He put them behind Him once and for all when He said: "Get thee behind me, Satan." (*Luke 4:8.*)

Though the record indicates that Satan kept after Him, followed Him around that he might find an opportune moment to test His flesh again, from there on the Saviour moved forward in that great mission of carrying out the Messiahship.

Now, as I said at the beginning, for us Latter-day Saints there is no such thing as suggesting that Jesus was merely a philosopher, merely a philanthropist, merely an idealist. He was all those things. He was the greatest psychologist the world has ever seen or ever will see. He understood science, I am sure. "Consider the lilies of the field, how

they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." (*Matthew 6:28.*)

He multiplied the loaves and the fishes and turned the water into wine; He restored the sick; He raised the dead: He knew absolutely all there was to know of science. He did all these things; but beyond and above all of them He was the Son of God sent to earth to atone for the original Fall. Concerning that Fall, we have not received much enlightenment. Also, as to just how this Atonement was worked out, we are equally in the dark.

But here is the fact from which we cannot — and would not if we could — escape: Jesus was the Christ. He was the Son of God; He was the First Fruits of the Resurrection. Through Him, by Him, and because of Him and His work, we shall all be resurrected, and — living righteously — we shall all put ourselves in the way of eternal progression and the destiny which modern revelation has indicated to us. We, brethren and sisters, cannot stand for anything less than that for Jesus. Any man or any woman of us, wherever he may be, who tries to break down Jesus, who tries to make Him less than I have stated, is crucifying Him anew to himself and he must meet the penalty which comes from that. Jesus was a man, a mortal. He moved among men; He dealt with them as men, but He was more than that. I repeat: He was the Son of God.

I pray that the Lord will bless us. I pray that He will give us a testimony, if we do not already have one. If we have one, then I pray that He will increase it, intensify it and solidify it, as to the divinity of the mission of the Saviour, that we may know for a very fact that He is the Messiah, and that through Him and by Him and because of Him comes our exaltation and eternal progress.

May the Lord bless us always, I ask in the name of Jesus, Amen.

*"Exodus from Nauvoo"**

THE STORY

When the Saints were driven from Missouri by vicious mobs, they found and purchased a place called Commerce, Illinois, located on the swampy banks of the Mississippi River. Only about six houses made up this village at that time.

Under the guidance of the Prophet Joseph Smith, the swampy land was drained and a new city was planned. He suggested that the city be named Nauvoo which means "beautiful place" and a "place to rest."

This lovely city grew rapidly. "One year after the location of the site, Nauvoo had a population of over three thousand Saints and six years later, at the time of the exodus, it had a population of about twenty thousand."¹

During these six or seven years at Nauvoo, there was great activity in the Church. Cornerstones of the Nauvoo Temple were laid; missionaries were sent to foreign lands; the Relief Society was organized; the Prophet Joseph, at the invitation of John Wentworth, editor of the *Chicago Democrat*, wrote a historical sketch of the rise of the Church and included therein what we now call the *Articles of Faith*.

Nauvoo was not only the center of the Church of Jesus Christ of Latter-day Saints but also was a place of culture and enlightenment. It had become a gathering place for tourists, prominent statesmen, curious ministers and admiring visitors of erudition and wealth.²

In spite of the fact that the people of Nauvoo had seen so many fine things accomplished, there was uneasiness within the hearts and minds of the Saints. They had many enemies who were constantly annoying them within and without the Church. Besides, the Missourians wanted the Prophet Joseph Smith to stand trial in that state on false and malicious charges.

A succession of events leading up to the martyrdom of the Prophet Joseph Smith and Patriarch Hyrum Smith made the people feel that another move would be necessary to find peace and quiet and a chance for them to live their religion in their own way.

Enemies of the Latter-day Saints felt that with the murder of Joseph and Hyrum, Mormonism would cease to flourish. They had not anticipated the rise of new leaders who were to guide and direct the progress of God's Restored Church. Wicked men now began to plot against Brigham Young and other leaders. Scattered families of Saints were persecuted and driven from their homes, which were looted and burned.

In a mass meeting of anti-Mormons at Quincy, Illinois, Sept. 22, 1845, a committee was appointed to talk to the authorities of the Church and impress upon them that all Mormons were to get out of Nauvoo and Illinois.

Brigham Young, realizing the hopelessness of the situation, agreed that the Saints would leave; but he urged the decent people of Illinois to use their influence to see that the Mormons were treated fairly in disposing of their homes and farms.

During the fall and winter months, the Saints were busy getting ready to move from Nauvoo. It has been said that "every available building in Nauvoo had been converted into a shop where wagons,

¹For use in Course 11, May 10th lesson, "Out in the Storm."



EXODUS FROM NAUVOO

Detail from Mural Painting
by Edward T. Grigware.



Reproduced for The Institute
by Whitesight Lithographing Co.

"Exodus from Nauvoo"

THE STORY continued

harnesses and other necessary articles could be manufactured for the journey."³

On Wednesday, Feb. 4, 1846, the first of the Saints left the city of Nauvoo and crossed the Mississippi River. Bishop George Miller and company with six wagons crossed the river on Feb. 6. A few days later the work of ferrying Saints to the Iowa side of the river was being carried out day and night. Parley P. Pratt left Nauvoo on Feb. 14; and on the 15th, Brigham Young and members of the Twelve Apostles, with their families, crossed the river and went on to Sugar Creek. The weather was extremely cold, freezing the Mississippi River so that some Saints crossed the river on the ice.

During the first night the Saints were camped at Sugar Creek, nine babies were born with mothers and babies exposed to the most trying conditions imaginable.

Think of the sorry plight of these Saints! Behind them lay their fertile farms, their lovely homes, their beautiful temple. Ahead of them stretched an unknown wilderness. But their courage was high because God was with them.

By the summer of 1846 the greater part of the Saints had left Nauvoo. Those who remained were for the most part the poor, sick and afflicted who had been unable to get away.

Mob forces entered Nauvoo on Sept. 17, 1846, and drove the Saints from the city. These lawless, wicked men plundered the homes of the people, ransacked the wagons of those who were waiting to be ferried across the river, appropriated the firearms and scattered their belongings on the ground.

These Saints were forced to cross the Mississippi River in their poverty and distress. They camped on the west bank of the river for several days. Our Heavenly Father fed them as He did the Children of Israel — but with a supply of quail rather than manna. Here they waited until needed help came to them from the camps of "Israelites in the wilderness."

THE PICTURE

In the picture, "Exodus from Nauvoo," one is impressed with the use the artist makes of the color blue to give the feeling of cold and desolation.

What a sight it must have been to see the caravans of wagons crossing the icebound Mississippi and winding their way off into the distance. When we look at Edward T. Grigware's painting, we think again of the indomitable courage of those Saints who braved the most desperate of conditions to worship God as they wished.

In the Cody Mural, one also sees the figure of Christ in the heavens, symbolic of His love for the Saints as they started their weary journey to their future home in the valley of the Great Salt Lake.

—Hazel W. Lewis.

¹Smith, Joseph Fielding, *Essentials in Church History*; Deseret Book Company, Salt Lake City, Utah, 1947; page 26.

²McGavin, B. Cecil, *Nauvoo the Beautiful*; Stevens and Wallis, Salt Lake City, Utah, 1946; page 81.

³Smith, Joseph Fielding, *Essentials in Church History*; page 400.

Our First Rocky Mountain Sunday School*

A Flannelboard Story

By Marie F. Felt

CAN you imagine Sunday morning with no Sunday School to attend? I cannot. Ever since I was a little girl, each Sabbath morning I have had a lovely place to meet where I have heard stories about Heavenly Father and His servants.

For several years after the Pioneers first came to Salt Lake Valley, there were no Sunday Schools. Instead, meetings were held in a bowery. Long talks were given by President Brigham Young and others. These talks were good but so hard for little children to understand.

One day Richard Ballantyne sat thinking. He loved the stories about our Saviour and he loved little children. How he wished he might have the opportunity to teach these beautiful lessons to our precious Mormon children in a way that they could understand. He decided to ask President Brigham Young for this privilege. [End of Scene I.]

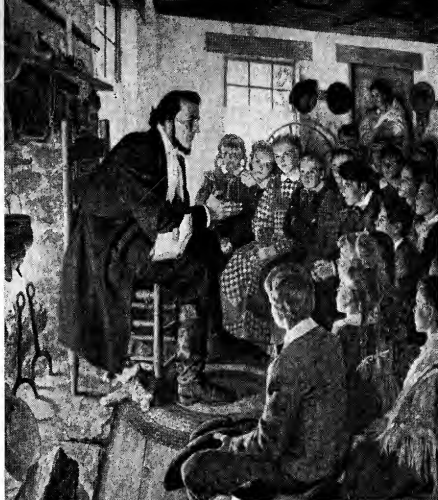
Early the next morning, as soon as he thought President Brigham Young would be able to see him, Brother Ballantyne made his call.

"I shall be happy to have you do this," was the answer of the wise leader to the request. [End of Scene II.]

Brother Ballantyne lived in Salt Lake City on the northeast corner where First West and Third South Streets cross. Here, in a small but comfortable home, he began the first Sunday School in the valley.

The first Sunday School was held on Dec. 9, 1849, with about thirty people present. Little Joseph Home, then only 8 years old, joined this class the following May. He said that each Sunday the class grew larger. The children enjoyed it so much that they told everyone else about it. Soon Brother Ballantyne's home was too small. Not another bench could he get into that room. He had thought to have only little children come but the older ones and later the fathers and mothers came regularly, too. [End of Scene III.]

*For Course 3: May 3rd lesson, "The Leader of Our Sunday School Is the Superintendent" and April 18th lesson, "We Go to Many Meetings"; also, for Course 1, May 31st lesson, "Father and Mother Are Happy When We Go to Sunday School and Primary."



Painting by Arnold Friberg.

Brother Ballantyne seated himself and then started to tell his first "Sunday School" class about the Gospel plan of our Lord.

"President Young, our Sunday School is so large that we need another place in which to meet," said Brother Ballantyne one morning.

"I am glad to hear that, Brother Ballantyne. We will be happy to provide a larger place for you. Come with your Sunday School to the Fourteenth Ward Chapel next Sunday. That is a much larger place for you to meet and we shall be glad to have you there," said President Young. [End of Scene IV.]

Gratefully Brother Ballantyne and his group of excited, happy children went to their new home on the following Sunday morning. President Brigham Young was there and ever so many others. Sunday after Sunday they came. So well pleased were the leaders of the Church with Brother Ballantyne's Sunday School that they voted to have a Sunday School held in every ward of the Church. Aren't we glad for this? It has meant that little children and bigger children and now even fathers and mothers have a place to study and to learn the beautiful truths found in the Gospel.

In our Sunday Schools now we all have either organs or pianos for someone to play while we sing. Such fine things were not known to the first little Sunday School boys and girls. They had no musical instruments at all and no songbooks, either. Brother George Goddard brought much joy to the hearts of our pioneer children with songs he taught them. Brother Home said Brother Goddard used to carry a little memorandum book in his coat pocket. In it he had words of songs that had been written, such as, "Come, Let Us Anew," "Redeemer of Israel" and "Tis Good To Go to Sunday School." Whenever he would go to a Sunday School, the children would smile with delight. They

knew they would have a good time learning a new song. One of Brother Goddard's favorite songs was, "Who's on the Lord's Side, Who?" [End of Scene V.]

As these pioneer children grew older, they advanced from one class to another just as we all do when we become the right age. When the boys grew to be young men, they were sent on missions to tell others of the wonderful Gospel and to help them live as taught by our Saviour. These missionary boys did well. Many people asked to join the Church. As soon as they were baptized, they made preparations to come to Zion, to the city by the Great Salt Lake.

The Church grew rapidly. Within a few years, Sunday Schools were organized in nearly every community. Now there are Mormon Sunday Schools in nearly every part of the world — in New Zealand, Australia, China, Hawaii, Japan, Sweden, Norway, Denmark, Holland, England, South Africa, Argentina and in many, many more countries.

I wonder if Brother Ballantyne, as he met that first Sunday School with his little class of thirty children, ever imagined that soon there would be so many following in his footsteps. Perhaps not, but our Heavenly Father did; and we are grateful, aren't we?

NOTICE

Flannelboard figures and props needed to illustrate this story are available as a cutout set, "Our First Rocky Mountain Sunday School." This packet is published and distributed by Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. It sells for \$1.25, postage prepaid.

These flannelboard characters stand 12 inches tall and are reproduced in rich, full color. Figures are printed on paper requiring no additional backing. To use, just cut out the figures.

Pictures that May Be Used with this Story:

1. Richard Ballantyne's home.
2. Arnold Friberg's painting, "The Pioneer Sunday School."

How To Present the Flannelboard Story

Characters and Props Needed for this Story:

Richard Ballantyne, sitting. (CH1.)
 President Brigham Young, standing. (CH2.)
 Richard Ballantyne, standing. (CH3.)
 Children who attended the first Sunday School, seated,

listening to Richard Ballantyne. (CH4 and CH5.)
 Sister Ballantyne, standing, holding a baby. (CH6.)
 President Brigham Young, Richard Ballantyne and others, seated on a bench facing the Sunday School audience. (CH7.)
 Children of various ages and their parents, seated on the benches in the Fourteenth Ward meetinghouse. (CH8 with CH4.)
 George Goddard (CH9), singing and leading others.

Order of Episodes:

Scene I:

Scenery: The living room in Brother Richard Ballantyne's home. It is simple and rustic as were pioneer homes at that time.

Action: Brother Ballantyne (CH1) sits in front of his fireplace, thinking. He decides to ask President Brigham Young for permission to hold a Latter-day Saint Sunday School in his home.

Scene II:

Scenery: President Brigham Young's office.

Action: President Young (CH2) and Brother Ballantyne (CH3) are standing, talking. Brother Ballantyne is asking for permission to conduct a Sunday School each Sunday morning for the little children of the community. He wants to teach them the Gospel in a way they will understand it better. President Young encourages him.

Scene III:

Scenery: Same as Scene I.

Action: Brother Ballantyne (CH1) is in front of his fireplace, facing children seated on the benches (CH4 and CH5). He teaches lessons which will help them to understand how our Heavenly Father wants them to live and the things He wants them to do. Sister Ballantyne stands in the rear of the room, holding their baby (CH6).

Scene IV:

Scenery: Same as Scene II.

Action: Brother Ballantyne (CH3) talks with President Young (CH2). He asks for a larger place in which to hold the Sunday School. His home is too small. It will not hold all who come. President Young invites them to hold it in the Fourteenth Ward meetinghouse in Salt Lake City. Brother Ballantyne is delighted and thanks President Young for his kindness.

Scene V:

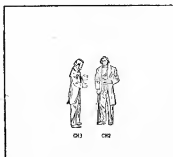
Scenery: Interior of Fourteenth Ward Chapel.

Action: President Young, Brother Ballantyne and others are seated on a bench in front of the group (CH7). Children of various ages and their parents are seated on benches facing the brethren (CH8 with CH4). George Goddard is in front, facing the congregation (CH9). He teaches them the song, "Who's on the Lord's Side, Who?"

Suggested Scene Staging



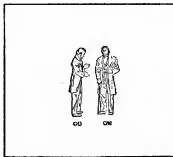
Scene I



Scene II



Scene III



Scene IV



Scene V

memories of the OLD HOME*

By Elizabeth McKay Hill

"We all shared in the household duties, and one of our happiest memories was 'planning the work.'"



Seated (l. to r.) are David McKay, William M., Katherine, Morgan P., Elizabeth O., and Jennette Evans McKay. Standing are Jennette, David O., Thomas E. and Anne McKay.

ONE of our happiest memories of the "Old Home" was gathering around the breakfast table, reversing our chairs and kneeling in family prayers. I never heard our father, Bishop David McKay, address in prayer our Heavenly Father that I did not know he was speaking directly to Him. The spirit world and what we call the "hereafter" were so real to our father that our testimonies were a matter of everyday growth.

Obedience to parents was just a natural thing; and it was understood if father and mother were away, the oldest member of the

family at home was the one in charge and carried the responsibility.

Our individual prayers were of great importance to each of us because we knew guidance was necessary so we might think, say and do the right thing.

People who grow up on a farm are so fortunate — there are jobs for everyone. The family means so much to them. They learn to love each other and find joy in and about the home. They know the boundaries of their lot, yard and fields.

Nearly every day something interesting happens. It may be the birth of a new baby calf, or a cat named "Pearl" might have some kittens, or the old Brahma hen might hatch a flock of baby chicks. All

have to be cared for — so the children have jobs to do. It might be gathering eggs — that was so much fun, for when we were young, the hens would make their own nests and we had to look carefully to know where the nests were.

Someone had to drive the cows to the pasture and bring them home at night. Each cow was named, and we loved all of them. Sometimes we would ride "Old Kate," a large white circus horse, so kind and gentle she would let four or five youngsters get on her back at one time.

We burned coal and wood in the kitchen stove, so someone's job was to keep the wood box full, as well as the coal bucket. We took turns going to the stores for groceries and to the post office for mail.

We all shared in the household duties, and one of our happiest memories was "planning the work."

Our mother was an excellent manager and homemaker. Father, being bishop for 20 years, was away a great deal, so we always sought Mama's permission to go or to do things. One of our sisters laughingly tells, "When I would ask Mama if I could do so and so, and she would rather I would not, Mama would say, 'Go ask Papa,' and when father was spoken to, he would ask, 'What did Mama say?' 'She told us to ask you.' 'Then you better not go.'"

We never remember our parents having a disagreement or speaking disrespectfully of anyone in authority. Even the schoolteachers were upheld. We were told that if we were punished in school, we would be punished again at home.

Our father and mother were ideal sweethearts and that wonderful love still abounds in the "Old Home."

*For Course 1, May 3rd lesson, "We Help Father and Mother within the Home"; for Course 1a, March 22nd lesson, "Our Family is a Happy Family"; and for Course 3, March 8th lesson, "Our Family Has a Good Time."

Three Principles To Be Practiced*

Compiled by Minnie E. Anderson

Three characteristics a teacher would instill in a child are obedience to proper authority, faith in himself and the Lord, and a willingness to accept proper guidance. Here are examples that can assist an instructor in teaching these concepts.

Their Faith Gave Them Strength

Great faith was often exhibited by the early Church leaders:

Brigham Young . . . started [on a mission] on the 18th of September, 1839. Brigham was so sick that he was unable to walk a few rods down to the river without assistance. He left his wife ill with a babe only ten days old, and all his other children helpless . . .

On the 21st of September, 1839, Elder George A. Smith departed for England. He left his father, mother, sister and brother sick in a log stable, all unable to help themselves or each other. He, himself, was so emaciated that after he was a little way on his journey, he met some men who cried out: "Somebody has been robbing a graveyard of a skeleton."¹

* * *

Obedience Is an Eternal Principle

Obedience [is] an eternal principle . . . We shall never see the day in time nor in eternity, when it will not be obligatory, . . . to obey all the commandments of the Lord throughout the endless ages of eternity.²

"On Sunday, the 4th day of June, 1837," says Heber C. Kimball, "the Prophet Joseph came to me, . . . and . . . said, 'Brother Heber, the Spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'"

¹Cannon, George Q., *Life of Joseph Smith*; The Deseret News, Salt Lake City, 1907; pages 308, 309.

²Smith, Joseph F., *Gospel Doctrine*; Deseret Book Company, Salt Lake City, 1928; page 263.

"The idea of such a mission was almost more than I could bear up under. I was almost ready to sink under the burden which was placed upon me.

"However, all these considerations did not deter me from the path of duty; the moment I understood the will of my Heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty power, and endow me with every qualification that I needed . . ."

* * *

Always a Need for Guidance

Recently I had great pleasure in training a well-bred colt. He had a good disposition, clean, well-rounded eye, was well proportioned, and all in all, a choice equine possession.

But Dandy resented restraint. He was ill-contented when tied and would nibble at the tie rope until he was free . . . He hated to be confined in the pasture, and if he could find a place in the fence where there was only smooth wire, he would paw the wire carefully with his feet until he could step over to freedom. More than once my neighbors were kind enough to put him back in the field . . .

But his curiosity and desire to explore the neighborhood led him and me into trouble . . .

One day . . . somebody left the gate unwired. Detecting this, Dandy unlatched it, took Nig, his companion, with him, and together they visited the neighbor's field. They went to an old house used for storage. Dandy's curiosity prompted him to push open the door. There was a sack of grain . . . The grain was poisoned bait for rodents! In a few minutes Dandy and Nig were in spasmodic pain, and shortly both were dead.⁴

³Whitney, Orson F., *Life of Heber C. Kimball*; Stevens and Wallis, Incorporated, 1945; pages 103, 104.

⁴McKay, David O., *Gospel Ideals; The Improvement Era*, Salt Lake City, 1953; pages 518, 519.

*For Course 9: May 10th lesson, "Jared and His People"; May 17th lesson, "A Nation that Forgot God"; and May 31st lesson, "Guided by the Lord."

How to Relive a Pioneer Adventure*



LEARNING of pioneer history in the Sunday School class is important. But, in addition, if children live it all summer, the history will not be easily forgotten.

So, early in the summer, pupils of our Church History class in Bancroft, Idaho, started being pioneers. Each class member built at home a model of a covered wagon. Inside the wagons could be found such things as bed rolls, food in kegs, furniture, seeds to plant and tools.

The week before July 24, all members of the Sunday School class met at the chapel. Each was dressed in pioneer costume, and each was

given a famous pioneer name and ten pins. One pin was forfeited each time anyone forgot to call some pupil by his pioneer name.

There were only three women in the first company of pioneers, and the only three girls in the class were given the names of Harriet Page Wheeler Young, Clarissa Decker Young and Ellen Saunders Kimball.

In an improvised "covered wagon"—built on the back of a pickup truck—the Sunday School class took off eastward over part of the old Oregon Trail. Their destination was Mabey's Canyon. It was decided that they would not camp near the spring, as there was an abundance of stinging nettle, so they went farther up the

canyon and pitched a "dry" camp in a beautiful aspen grove.

Fire was kindled, and some of the "men" went on a scouting party. The "women" and some of the "men" of the company helped cook the dinner.

Then 14 gathered on two blankets to partake of the pioneer dinner. Brigham Young (alias Darrell Lester) and the company shared and shared alike until every morsel of food was eaten.

After the dinner, men of the company were anxious to get underway on their journey westward, so they started scouting ahead on foot or horseback.

The trip westward included a stop at the springs for a drink, at which time the teacher (Frances C. Yost) related how Joseph Smith foretold about clear water springing from the canyons in the west.

With all in the "covered wagon," they again started west singing, "It's a Long Long Way to the Valley." The group stopped to view part of the old Oregon Trail, still in evidence, and other landmarks such as two log cabins which were original pioneer homes.

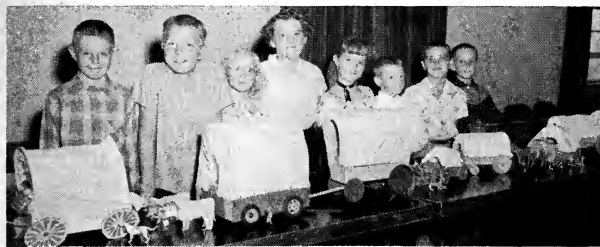
As the "covered wagon" reached the main street of Bancroft, young Brigham Young put forth his hand and, in his deep manly voice, proclaimed those famous words, "This is the place." With that signal, the class began to sing, "Come, Come Ye Saints."

As the wagon rolled down the main street with its tired but happy company, townspeople stopped to listen to the song.

The following Sunday this class exhibited their models of covered wagons, horses, stock, and a pioneer map to more than 200 interested persons in Sunday School.

Because the entire class had participated in a "role-playing" experience while "living" a lesson, effective teaching had been accomplished. Why not organize a pioneer adventure for your students along these same lines, too? It will be an experience to remember.

*For Course 11: May 17th lesson, "Camps of Israel," and May 24th lesson, "This Is the Place."



Top: Class members exhibit covered wagons that they had made and filled with supplies. Bottom: Margaret Knowles, Linda McCloy and Jean Stephens, representing the three ladies of the first company of pioneers, look out of their improvised "covered wagon."

The Handbook — For Better Sunday Schools

SUGGESTED improvements for the conduct of Sunday Schools are embodied in the new 1959 edition of *The Sunday School Handbook*.

For the better part of a century, members of the Deseret Sunday School Union have been working and planning for the perfecting of Sunday School work. During its history there have been three presidents of the Church at its helm. The new *Handbook* may be said to be the best thinking of past generations and the present 82 members of the general board. These leaders are approved by and set apart under the direction of the First Presidency of the Church.

From among the 30 courses of study written by the general board, 15 are offered each year by over 80,000 teachers in over 4,000 Sunday Schools. It is for the conduct of these Sabbath Schools for religious training that this new edition of *The Sunday School Handbook* has been written.

Outlined in the new edition is the new Plan II for stake board organization. It has been recommended to relieve small outlying stakes which have wards separated by great distances and which also have personnel problems in manning a full stake board under Plan I. Plan II is particularly adapted to situations where the geography of the stake is such that it is advisable to divide the stake into two regions, with the holding of a preparation meeting in each region.

A letter of the First Presidency, dated Jan. 20, 1959, to stake presi-

dents and bishops, suggests, in most cases, a full 90-minute Sunday School on Fast Sundays. This letter is in the handbook and provides in part:

"I. Single-Ward Occupancy of Ward Building

"In single-ward occupancy, where travel to the meetinghouse is not excessive, Sunday Schools should be held for one hour and a half in the forenoon, and Fast Meeting for at least one hour and a half in the afternoon, with complete programs for the Sunday School and the Fast Meeting.

"II. Two-ward Occupancy of Ward Building

"In two-ward occupancy, Sunday School should be held in each ward for an hour and a half, preferably in the forenoon. In this arrangement the Sacrament should normally be administered in each of the Sunday Schools provided, however, that when the ward holding the last Sunday School has Fast Meeting immediately following its own Sunday School, the Sacrament should be eliminated from the Sunday School. In such case, wherever feasible, the full hour and a half should be allotted to the Sunday School, and only in those cases where the total arrangements warrant an exception should the Sunday School time be shortened, and then for not more than 15 minutes.

"III. Single- or Two-ward Occupancy Where Extensive Travel Is Involved

"In wards of either single or dual occupancy of the ward building where extensive travel of ward members is entailed, hours may be arranged to best meet the needs of ward members, provided, however, that where deemed advisable the Sacrament service may be omitted from Sunday School where Fast Meeting convenes

immediately after Sunday School is held, and provided further that the Sunday School shall be given a full 45 minutes for classwork and at least 30 minutes for general or worship exercises, and provided further that the Fast Meeting for each ward shall be held for at least one and one half hours.

"IV. Multiple-ward Occupancy of Ward Building

"Where more than two wards occupy a single-chapel meetinghouse, adjustments must be made to best accommodate ward members, provided, however, that where deemed advisable the Sacrament service may be omitted from Sunday School where Fast Meeting convenes immediately after Sunday School is held, and provided further that the Sunday School shall be given a full 45 minutes for classwork and at least 30 minutes for general or worship exercises, and provided further that the Fast Meeting for each ward shall be held for at least one and one half hours.

"A complete closing of the Sunday School and opening of the Fast Meeting will be essential in all arrangements."

The general board issues its new edition of *The Sunday School Handbook* for 1959 as its best suggestions and recommendations for the improvement of Sunday Schools in the interest of better teaching of the Gospel to every member of the Church.

—Superintendent Lynn S. Richards.

COMING EVENTS

March, 1959

Instructor Campaign

(Week to be selected by stake Sunday School superintendent.)

Mar. 29, 1959

Easter Sunday

Apr. 4, 5 and 6, 1959

Annual General Conference

Apr. 5, 1959

Sunday School

Semi-annual Conference

May 10, 1959

Mother's Day

Question Box

Starting Junior Sunday School

Q. Is it appropriate to tell a short story prior to the commencement of the Junior Sunday School, to arrest attention?
—North Tooele Stake.

A. No. It is not recommended. The time of the worship service is allocated, and there is no time for such a deviation. It is recommended that the order of exercises in *The Sunday School Handbook* be followed. (See *The Sunday School Handbook*, January, 1958, edition; pages 29, 30.)

Newly Baptized Adult Members

Q. How can the Sunday School help make newly baptized adult members feel at home?

A. Members of the Senior Aaronic Priesthood, their wives, and newly baptized adult members of the ward are specially invited to attend the Gospel Essentials Class, Courses 28 and 29. Every superintendent is advised to consult with the bishop concerning a Gospel Essentials Class in his ward. Nonmembers and adult members of mixed families are also invited. (See *The Sunday School Handbook*, January, 1958, edition; pages 35, 36.)

Memorized Recitations

Course No. 9

for May 3, 1959

To be memorized by students in Course No. 9 during March and April, and recited in the worship service May 3 (taken from Course No. 9, *Leaders of the Scriptures*):

"Except ye repent, ye shall all likewise perish."

—Luke 13:3 and 5.

Course No. 15

for May 3, 1959

To be memorized by students in

Course No. 15 during March and April, and recited in the worship service May 3 (taken from Course No. 15, *Life in Ancient America*):

"... When ye are in the service of your fellow beings ye are only in the service of your God."

—Mosiah 2:17.

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WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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Music for the Month of May

Senior Sunday School Hymn

"TO Nephi, Seer of Olden Time," Joseph L. Townsend, author; William Clayson, composer.

In view of the great importance of the Book of Mormon in connection with the Lord's latter-day work, it is regrettable that we have so few hymns that deal with this book.

The hymn, "To Nephi, Seer of Olden Time," written by Joseph L. Townsend, should be used much oftener in our meetings.

The subject of this hymn is the "iron rod," of which we may read in the First Book of Nephi, chapter eight and following. "And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life . . ." (1 Nephi 11:25.)

Brother Townsend was baptized into the Church at the age of 23. His love of the Gospel, and his poetic nature enabled him to write a large number of our most treasured hymns.

William Clayson composed six of the music settings for Joseph L. Townsend's hymns. Brother Clayson was born in England and there joined the Church, eventually presiding over the Irchester Branch. He came to America in 1861 and resided in Payson for the remainder of his life. In 1877, Brothers Clayson and Townsend became associated in the Payson Sunday School and there collaborated, Brother Clayson composing the music for his friend's hymns.

The hymn concerning the iron rod, Number 186, is the practice hymn for May. A resourceful chorister should be able to preface the hymn practice with a brief, interesting account of Nephi's vision and the meaning of the iron rod.

This is a spirited hymn. It moves along at a moderate tempo, and the beat should be sharp and clearly defined.

For Organists and Choristers

The principal technical problem for the chorister will be to lead his congregation imperceptibly from the triple rhythm of the first two lines into the 4/4 beat of the refrain. Let the value of the quarter note remain constant throughout the hymn. The transition from 3/4 to 4/4 time requires a very clear beat. This should be practiced at the preparation meeting in April.

This energetic, rhythmic and exultant mood stands in contrast to a quiet, devotional, spiritual, prayerful type. Organists should evaluate these different types of hymns every time they play, so they will play and interpret the hymn in its own proper mood.

Some organists play most hymns in about the same style, which is approximately midway between the two moods mentioned above. Such a performance presents but poorly the spirit of our hymns. Therefore, let us pay attention to a vigorous playing of this hymn, giving a good rhythmic outline, and playing it *marcato* rather than *legato*. Repeat all the notes in the left hand just as you would when playing it on a piano.

The music here is very well suited to the hymn's message which urges us one and all to hold to the rod, the iron rod — "tis strong, and bright and true. The iron rod is the word of God, [it] will safely guide us through."

—Alexander Schreiner.

For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.
(Doctrine and Covenants 25:12.)

Sacrament Gem for the Month of May

FOR SENIOR SUNDAY SCHOOL

"AND Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."¹

¹John 6:35.

FOR JUNIOR SUNDAY SCHOOL

WHEN we take the sacrament, We promise to obey And love and follow Jesus In all we do and say.²

²Carol Cornwall.

"THE BISHOP," DeVota M. Peterson, author and composer.

Many of the lessons in the Junior Sunday School manuals tell boys and girls about their bishop. As these lessons are given, the teachers try to help children learn to appreciate the great love and service a bishop gives to his ward. We are also reminded that the bishop has been chosen to be the leader of the whole ward and that he is the one who has the proper authority to guide and direct his people.

The manual for Course No. 4, *Living Our Religion, Part I*, Lesson No. 39, contains some excellent material that might be helpful in introducing this song to children. We may wish to begin by asking how many know who the bishop is and what he does. Give them a good background for the message this song contains by first discussing their answers briefly. You may have the teachers sing the first stanza or you may choose to sing it to the boys and girls yourself.

Children love surprises, so ask them if they would like to invite their bishop to their worship service and sing this song to him when they have learned it well. This will be one way they can show their bishop how much they love him.

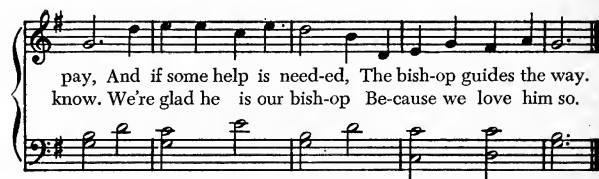
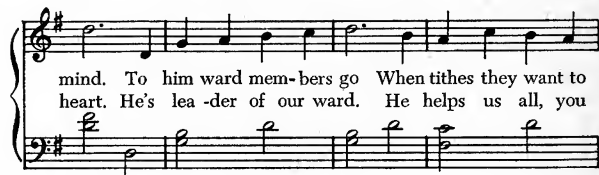
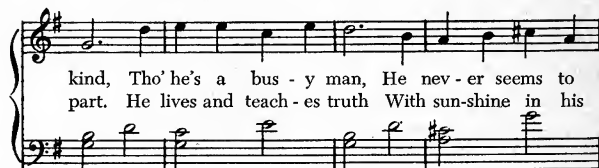
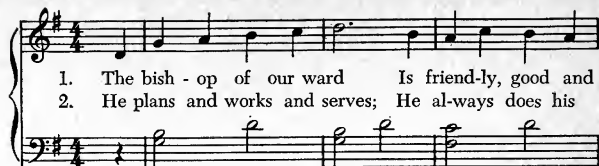
On the Sunday your boys and girls surprise their bishop with his song, remind the teachers to sing very, very softly, or preferably have them just "mouth" the words.

The beginning note of each phrase should receive one whole count. Also, have the children sing each dotted half note its full value.

If the boys and girls have difficulty singing the C-sharp in measure seven, have them sing that phrase after you several times.

Use the "whole song" method to teach this. Help children learn the song by directing with the interval beat pattern.

—Edith Nash.



Organ Music To Accompany Sacrament Gem

Lento

Gerrit de Jong, Jr.



King Benjamin's Message



*By President
Marion D. Hanks
of the First Council
of the Seventy*

WHEN the prophet Nephi was explaining to his people why he was quoting so extensively from the prophet Isaiah as Nephi wrote his own records, he said: "... for I did liken all scriptures unto us, that it might be for our profit and learning." (1 Nephi 19:23.) As with Nephi, so should it be with us. We should search and study the scriptures and apply their great teachings to our needs and circumstances that we also may learn and profit therefrom.

One of the most fruitful sources of profit and learning in all of scripture is the story and sermon of King Benjamin as recorded in the first five chapters of the Book of Mosiah and in a few verses in the books of Omni (verses 23-25) and Words of Mormon (verses 10-18).

To suitably relate King Benjamin's

message to us in our day there must be reference, however brief, to what he *was* and what he *did*, as well as to what he *said*.

King Benjamin was the son of King Mosiah, a divinely inspired leader. Worthy son of a great father, Benjamin also followed the counsels of God and was a wise, selfless, faithful servant of his people. A masterful exemplar, he combined in his character great strength and deep humility, justice and mercy, righteousness and compassion, purposefulness and patience.

King Benjamin's people found themselves threatened, as we do in our time, by enemies from without and from within. With great personal courage and ability, Benjamin fought off attacking armies from without. Wisely and resolutely he put down false prophets and leaders and teachers who sought to mislead the people and to destroy them from

within. He kept his people from burdensome taxation. He administered justice honestly and impartially. A mighty warrior and respected leader, he acknowledged his susceptibility to weakness and error, in humility relied on God and holy prophets for guidance and counsel, and taught his people "to keep the commandments of God, that they might rejoice and be filled with love towards God and all men." (Mosiah 2:4.)

Such a man, in terms of character, ability, humility and example could well provide an important message to those who hold the destinies of nations in their hands in our day, as well as to all who have or will have the responsibility of leading others in whatever activity or capacity.

Benjamin's instructions to his sons and his people constitute some of the most inspiring and meaningful and practical counsel ever given to man, and are applicable in all times. For purposes of this brief article, consider the following:

1. The great value of having and knowing and applying sacred scriptures.
2. The special responsibility of people who have been favored with the truth to keep the commandments of God and to teach and exemplify those commandments in our own families and with other men.
3. The relationship of men to God and to each other, and our responsibility to serve and share generously our possessions and capacities and love with our fellow men, and to give our lives and hearts to our Heavenly Father.
4. The need we have for the blessing of the Holy Spirit in overcoming temptations and inclinations of our "natural" condition.
5. The blessings that await those who choose to follow the counsels of the Lord, and the sorrow and lost opportunity of those who do not.

*For Course 15, May 17th lesson, "King Benjamin"; and for Course 9, July 5th lesson, "Righteous King Benjamin."

6. The message of the angel to Benjamin foretelling the coming of the Redeemer through whose atoning sacrifice children who die in infancy are saved, and all of us are blessed with resurrection and with the possibility of enjoying eternal life through repentance and obedience.

These lessons and many others in Benjamin's message are as significant and personally important to us in our day as they were to those to whom he delivered them long ago. Indeed, these truths constitute a major part of the message of Latter-day Saints to the world in our time, and they have a special beauty and meaning as Benjamin teaches them.

Search the Scriptures

When King Benjamin called his three sons together near the close of his long life, his first recorded counsel to them was to emphasize the importance of the scriptures which were in their possession. The brass plates had been written and acquired and preserved through much effort and difficulty. Benjamin wanted them to appreciate the importance of this great gift from the past. He said to them that without the records "we must have suffered in ignorance, even at this present time, not knowing the mysteries of God," being "like unto our brethren . . . who know nothing concerning these things, or even do not believe them when they are taught them, because of the traditions of their fathers, which are not correct." (*Mosiah* 1:3-5.) Then he exhorted them to search the scriptures diligently that they "may profit thereby," and that they may "keep the commandments of God." (*Mosiah* 1:3-7.)

As members of the Church in this day and age, we too have been blessed with a great treasury of scriptures. Like the sons of Benjamin, we are continually being encouraged by our leaders to study the scrip-

tures that we may profit from them and receive inspiration to keep the commandments of God. The Lord has repeatedly counseled us to "search the scriptures." Notwithstanding this, many of us do not take time to read and ponder them. Some have thought that the scriptures hold no meaning in modern times, but in fact the people whose lives are written in the sacred records were in many ways like us. Their lives were crowded with decisions to be made, with temptations and problems and opportunities and uncertainties. Their responses and their experiences can be very helpful to us in our time. But someone has said that a person who *will not* read is no better off than one who *cannot*.

A study of the scriptures can be a fascinating adventure. Often we hear of young people in their teen years who read the Book of Mormon and join the Church with a personal testimony that it is true and of God. Nothing in this world could be more precious than to have such an assurance and know for ourselves that the Church is of God and has been re-established upon the earth in our time by divine revelation, and the witness is available to all who really desire it.

Special Responsibility

As King Benjamin sought to inspire in his sons a sense of responsibility and of their great possibilities, he also gave them a warning which seems particularly pertinent to Latter-day Saints who have before them the blessing and responsibility of teaching and representing truth in the world. He said:

" . . . If this highly favored people of the Lord should fail to transgress, and become a wicked and an adulterous people, . . . the Lord will deliver them up, that thereby they become weak like unto their brethren; and he will no more preserve them by his matchless and marvelous power, as he has hitherto preserved our fathers." (*Mosiah* 1:13.)

He gave them a chilling account of some of the punishment to be

visited upon those who knowingly, willfully sin against truth:

"Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever." (*Mosiah* 2:38.)

Much is expected from them to whom much is given. The members of the Church in our time have the same high responsibility noted by Benjamin to his people.

Promise to Faithful

Near the end of Benjamin's marvelous sermon, he made an inspiring promise to faithful saints who continue to be humble, call on the name of the Lord daily and stand steadfastly in the faith. To such people he said:

" . . . Ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

"And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and, quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (*Mosiah* 4:12-15.)

These same promises apply today to those who will meet the requirements.

When Benjamin talked of the relationship of men to each other and to their God, he discussed a theme of first importance in every age and among every people. His marvelous counsel in this matter is worthy of

the highest place in religious literature. Early in his great sermon, he reminded the people that in serving their fellow men they were serving their God. Humbly recalling his own dedicated service to them, he told them that if his efforts in their behalf merited any thanks, then they owed an infinitely greater debt to their Heavenly King. He noted some of God's great gifts to His children, mentioning life, breath, keeping and preserving them, joy, peace, free agency, temporal blessings and others. Then he said to them,

"I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to . . . God . . . if ye should serve him with all your whole souls yet ye would be unprofitable servants." (*Mosiah 2: 20, 21.*)

In a day when many are inactive and indifferent, when others feel they have served enough, given enough, worshiped enough, these words are as pertinent as if they were specifically directed to each of us by name. All over the Church there are wonderful opportunities for service as teachers, scout workers, youth leaders and in many other capacities. There can never be a time when we have given enough or served enough to justify our ceasing to serve and to give. Many recall the moving statement of President David O. McKay as he was about to dedicate one of our temples, having heard an account of the devotion of the people in contributing to the building of the sacred edifice, and how they had increased in faithfulness as they did so. The living prophet touched all in attendance when he said with feeling, "We can never give too much to the Lord."

Sharing

As to our relationship with our fellow men, Benjamin's message to his people carries over to remind us that if God is so gracious to us in granting us life and breath and

sustenance, remission of sins when we repent and obey, great joy through His Spirit, and all the other blessings we receive from Him, "O then, how ye ought to impart of the substance that ye have one to another." (*Mosiah 4:21.*) He taught that no needy person should be turned away if we have something to share with him, even though we may think he has merited his distress through unwisdom or unrighteousness. To those who have sufficiency of things in this world, the counsel is to share them; and the poor who can scarcely maintain themselves have the responsibility to say and mean, "I give not because I have not, but if I had, I would give." He taught that we should impart of our substance "every man according to that which he hath," and, like the Saviour, Benjamin interpreted service to mean not only feeding and clothing those in need, but also visiting the sick and administering relief "both spiritually and temporally."

With wisdom characteristic of his great counsel, Benjamin cautioned that all of these things must be done in wisdom and in order.

In our day, the opportunities for sharing and giving and blessing are limitless. Physical wants plague many, but the greatest need in the world is for the truths of the Gospel of Jesus Christ and the power and inspiration which make them meaningful in life. Every missionary and teacher and interested Latter-day Saint can share with his fellow men great gifts which will bless them in a way that no other gift could.

In this manner, also, Benjamin's words eminently apply to us.

The Saviour

Perhaps the most important and emphatic of Benjamin's instructions is his report to his people of the message the angel delivered to him, foretelling the advent and mission of Christ many scores of years before His coming. Benjamin taught them the great meaning of the atonement of Christ. He testified that

"there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." (*Mosiah 3:17.*) He taught them that for the atonement to be fully efficacious for them, they must have a "knowledge of God," of His wisdom, power, patience, long suffering; that they must put their trust in Him and be "diligent in keeping his commandments, and continue in the faith even unto the end of . . . life," for such a one is he "who receiveth salvation, through the atonement . . ." (*Mosiah 4:6, 7.*)

In a day when multitudes of men emphasize ritual and symbols and verbiage to the spiritual exclusion of Him who died to save us, not understanding that their forms and ideas "availeth nothing except it were through the atonement of his blood" (*Mosiah 3:15*), the message of the good king is indispensable to us for our individual salvation.

Conviction

The effect of Benjamin's teachings, as the Spirit of the Lord bore witness to the hearts of his listeners, can be ours through the same means. When he talked of the Saviour, they were "filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ." (*Mosiah 4:3.*) The Spirit wrought a mighty change in them. They gained the disposition to do good continually and to refrain from evil. They expressed a willingness to enter into a covenant with God to do His will and obey His commandments and thus become "his sons, and his daughters," being "spiritually begotten" of Him. (*Mosiah 5:7.*)

In like manner, we in our time can learn and apply and enjoy the fruits of the instructions of men inspired of God to teach us and to bless us through ancient and modern scripture with a knowledge of that which can make us happy and bring us eternal life.

Scripture as Story

By Gredlon L. Nelson

"And it came to pass that he commanded that their little children should be brought.

"So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

"... And he took their little children, one by one, and blessed them, and prayed unto the Father for them." —3 Nephi 17:11, 12, 21.

THIS is only part of the precious story of Jesus' ministration among the people of Nephi in the land Bountiful as recorded in the Book of Mormon. It is scripture, for "the Church claims that through Divine proclamation the Lord canonized"¹ that book when He said "the Book of Mormon ... contains the truth and the word of God." (Doctrine and Covenants 19:26.)

Other canonized scriptures of the Church of Jesus Christ of Latter-day Saints include the Bible, Doctrine and Covenants, and Pearl of Great Price.² Contained in these four Standard Works are the most wondrous events ever recorded.

Many of these happenings are in

¹Hunter, Milton R., *Pearl of Great Price Commentary*, Stevens and Wallis, Incorporated, Salt Lake City, 1948; page 245.

²Hunter, Milton R., *Pearl of Great Price Commentary*, pages 242-247.

story form. They are narratives of events which form a vitally related whole, so presented as to make its appeal chiefly to the emotions rather than to the intellect.

The substance behind the words of the story is, of most import, and that substance is life. Life is approached through experience and knowledge. In the story, these significant life experiences are set forth in an artistic manner. Often it is not the big things, but the little things of which the story is made.

The portions of scripture which are presented in story form appeal to young and old and to all levels of society. The story, as a simple form of literature, has been conveyed by word of mouth, written on papyrus, tablets of clay, plates of metal, or pages of a book. The purpose of the substance of scriptural stories is to set forth God's will.

To children of the Junior Sunday School, the story is a most appealing form of teaching the message of the scripture without moralizing. Being divinely inspired, the writers of the Old Testament, for example, passed on understandings of God and man in the account of the creation, of courage and steadfastness in the record of Daniel, and hope in that of Moses. To these may be added many other Old Testament stories



Children need parents, grandparents and teachers who have an appreciation for and tell scriptural stories.

applicable to the Junior Sunday School.

The authors of the New Testament had been inspired to self-expression by the life of the Master. Matthew, Mark, Luke, John, Paul, James, Peter and Jude had something to say and the talent to say it. Among their stories are the healing of Jairus' daughter, an example of faith; the parable of the Good Samaritan, an example of love; Jesus calms the storm, an example of trust.

A story of repentance, as told by Nephi in the Book of Mormon (1 Nephi 16:18-32) is retold in the manual for Course No. 1, *Sunday Morning in the Nursery*.

In the unit on baptism in *Living Our Religion, Part 2*, for Course No. 5, is the story of Adam's baptism. The scriptural account is in the Pearl of Great Price (*Moses* 6:64-66), wherein are recorded writings of Moses as revealed to the prophet Joseph Smith. Also in this same unit are the beautiful stories of Jesus' baptism, Helam's baptism, and Joseph Smith's baptism.

Junior Sunday School manuals are replete with scripture, ancient and modern, related in simple, interesting accounts. Children, learning the Gospel, need parents and teachers who have an appreciation of scriptural stories and will tell them well.

Build a Log Cabin Sunday School

By Daniel A. Keeler

Photos by Ray Kooyman

TEACHERS sometimes wish they had a model of a log cabin for a visual aid. They no longer need to wish. Here are instructions on how to make from newspapers a model of a log cabin, similar to some pioneer homes in which early Sunday Schools were held.

Materials

1. Approximately 40 double-page sheets of newspaper.
2. A sheet of pliable cardboard, approximately 14 x 18 in.
3. Six dozen straight pins.
4. Small can of putty.
5. Small tube of strong fast-drying glue.
6. Small quantity of brown and white paints.
7. One match stick.
8. Six inches of string.

Tools

1. Scissors.
2. Sharp knife.
3. Cutting board.
4. Paint brush.
5. Small hammer.
6. Ruler.

7. Putty knife.

Making the logs

Spread out one double sheet of newspaper. Refold it twice making certain the edges are brought together evenly so the folded paper lies flat. With scissors, cut an inch off one side of the three top sheet layers. This will leave a protrusion of one inch on the bottom sheet. Starting from the opposite side, roll the folded paper tightly so the completed roll, when flattened, will measure approximately one inch in width. Secure the roll by gluing the protruding edge to the rest of the roll. In this manner, make about 40 rolls.

Then dip each roll into warm water until completely wet. Cut the rolls to the following lengths, using a sharp knife in sawing fashion: Eleven lengths of 10½ in., two of 7½, two of 6½, two of 4½, six of 4½, twelve of 3½ and two of 2½. In addition, 16 uncut lengths of 11½ in. will be needed.¹ Flatten the ends of the logs while they are still wet.

After the logs have dried thorough-

ly, apply brown paint. This will harden the surface.

Assembling the Model

Place two logs (11½ in.) parallel to each other, about 9½ inches apart. These are side logs. Across them, about ½ of an inch to an inch from the end, lay a 10½-in. log. (This will be the back of the model.) There will be about ½ of an inch to an inch overlap. Glue the cross log to the side logs. Secure them by pushing or driving a straight pin through them at an angle. Across each of the opposite ends (the front of the model) of the side logs, place a 3½-in. log with a ½ of an inch to one inch overlap. Fix in place with glue and pins. The space between the front logs will be the doorway. Alternate the placement of side logs with front and back logs until you have laid three full-length logs on both sides.

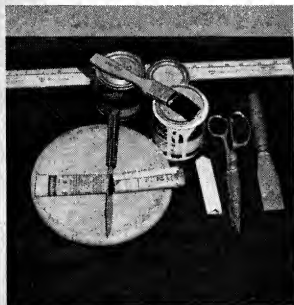
Then, on the window side of the model, lay the six 4½-in. logs. Attach three on the back and three on the front. This will leave a 7½-in. space in the middle for the window. Above these short window logs lay three more long-size logs and above the door space at the front add two 10½-in. logs. At this point, the front and back of the model will be eight logs high and the sides nine logs high.

Now, to the back and the front lay a 7½-in. log followed in order by a 6½, a 4½ and finally, on the top, a 2½. These logs, forming the gables, do not alternate with side logs, but lie on top of each other, forming a roof angle. From the front to the back at the centers of the top logs, lay the remaining 11½-in. log. This will support the roof.

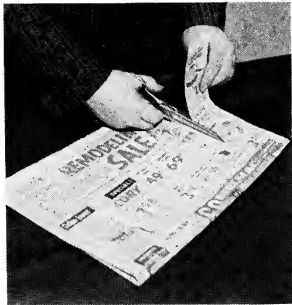
To make the roof, cut cardboard to size, about 11½ by 13½ inches. Fit it to the top of the model and

*For Course 3, May 3rd lesson, "The Leader of the Sunday School Is the Superintendent." For all librarians.

¹These lengths are in proportion to the folded dimensions of the present *Deseret News*. They may vary, according to the size of other newspapers' pages.



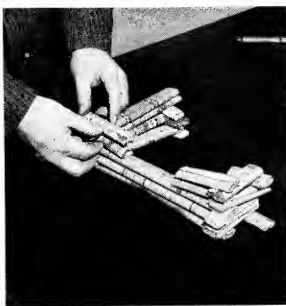
1. Items for building a model cabin like ones in which meetings were first held.



2. Fold a double sheet of paper 2 times then cut an inch off the three top layers.



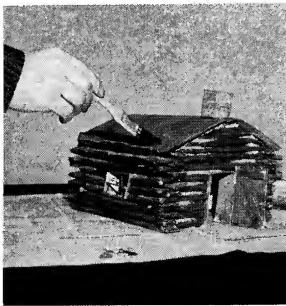
3. Roll paper tightly; glue the uncut end to edge of roll and then dip it in water.



4. Start stacking logs in the proper manner to construct the walls and doorways.



5. Construct a gable of logs placed one on top of another then add a ridgepole.



6. Paint your finished log meetinghouse with water color paints. Think all spaces.

attach it with glue and pins at the sides and over the front and back gables.

For window and door casings cut two pieces of cardboard $1\frac{1}{2}$ in. wide and as long as the total measurement of the top, bottom and sides of the door and window openings. (Only top and two sides for the door.) Fold the cardboard as if to form the sides of a box, the dimensions of which will conform to those of the window and door spaces. Insert these into their respective openings and fix them in place with glue and pins.

For window crossbars cut two narrow strips of cardboard and attach them also with glue and pins.

To make the door, cut a piece of cardboard to a size that is just a little larger than the casing. On one side, running lengthwise, glue five strips of cardboard to give a "board" effect. To the opposite side (inside) glue three more strips in "Z" fashion. To make a door handle, cut a small hole near the side edge of the door slightly below the middle. Insert a piece of glued match stick about $\frac{1}{2}$ inch in length. To hinge and hang the door, make two small holes near the opposite edge of the door and two additional holes at corresponding positions in the protruding casing. Use string for hinges.

To make the chimney, use folded cardboard lined with putty. "V" the top so that it will sit on the top of the roof near the front. Use glue and pins.

Finish painting the model—brown on the outside and white on the inside. With faint lines of white paint, give the chimney an adobe brick effect.

Think all of the spaces between the logs with putty.



The Leaders: Moses and Brigham Young.

*They Sought a Refuge and a Home**

THE EXODUS OF ANCIENT ISRAEL AND MORMON ISRAEL COMPARED

THERE are similarities — and contrasts — between the journey of ancient Israel under Moses and that of Mormon Israel under Brigham Young. Both peoples went into the wilderness seeking escape from intolerable conditions. Both could have remained where they were if they had been willing to forego freedom of action and of conscience.

Ancient Israel had a very definite destination: the Land of Canaan. It had been given to their father Abraham generations earlier, when he and his family pushed westward from Haran on the Euphrates River. God said to him: "Unto thy seed will I give this land." (*Genesis 12:7.*)

Modern Israel knew the words of their Prophet Joseph Smith, that they would become a "mighty people in the midst of the Rocky Mountains."¹ They and their leaders had some available information about the country into which they were going. There had been trappers, explorers, and adventurers out beyond the frontiers of the young nation. Some of these wanderers had written journals and some had made rough maps. President Young and the Council of the Twelve had

access to the writings and maps of John Charles Fremont and also to *Hasting's Emigrant Guide to California and Oregon*. Others had passed along more or less reliable oral accounts of their findings. Most important of all, the Lord had revealed to Brigham Young that the appointed destination of the Saints was to be found in the Rocky Mountains.²

The Israelites had never seen their Canaan, but from stories passed down to them during the years of their bondage, they knew that a land lay waiting for them. They knew that it was not far off — perhaps a hundred and fifty miles as an eagle could fly to the very heart of their inheritance. By way of contrast, the Latter-day Saints knew that their land of promise lay more than a thousand miles beyond the Mississippi River.

Moses led his people southeastward across the Red Sea and into the wilderness toward Sinai. That part of the region he himself had seen, for it had been his home for 40 years. It was the homeland of his wife and children, and of his father-in-law, Jethro.

From Sinai the journey lay north and east, in the great wilderness between Sinai on the south, the Gulf of Aqabah on the east, and the land of the Philistines and the Amalakitcs on the north. It was here that Israel wandered so many years.

¹This article, chart and map will help Course 11: May 10th lesson, "Out of the Storm"; May 17th lesson, "Camps of Israel"; May 24th lesson, "This Is the Place"; and July 12th lesson, "The Gathering of Israel." Also assisted are Course 7, June 28th lesson, "Brigham Young"; Course 21, June 28th lesson, "Gathering of Israel," and July 12th lesson, "Israel in the Latter Days."

²*Essentials of Church History* by Joseph F. Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1922, page 344.

²*Essentials in Church History*, page 446.

The Lord's purpose was not to cover the few miles as quickly as possible. Rather, the journey was to serve as a school, that Israel might learn again the Gospel she had forgotten. Another purpose was to overcome forever the negative results of 400 years of slavery. As long as the generation of slaves remained alive, they remembered not the hardships, the hard work, the persecution, and the degradation of slavery under their taskmasters. They remembered with longing the "flesh-pots of Egypt."

The final part of the journey to Canaan was accomplished speedily and in good order. By that time the original generation had died and had been buried along the way — all, with the exception of three men. These were, besides Moses, Joshua, soon to become the new leader of Israel; and Caleb, who, by valiance and by faith in God, had earned the right to enter Canaan and to receive an inheritance there.

In the westward migration of the modern Mormon pioneers, there was also a need for a period of comparative isolation. The Gospel could be more effectively taught and lived away from the persecutions that had followed the Church from the time of the Vision. But there was no need for keeping the Saints in the wilderness until a whole generation passed away. Already these people were loyal to their new leader, Brigham Young. Furthermore, they believed in the Gospel, so far as it had been taught to them. They needed only a place of security where they could live the Gospel, and where they could provide for themselves and make ready for the hosts of believers who would follow in the years to come.

It took Israel 40 years to accomplish the purposes God had in mind for them, but it took only about seventeen months for the first wagons to go from Nauvoo, Illinois, to the Great Salt Lake Valley.

There were other similarities in these journeys, too. For example, the Lord provided manna for His children as they wandered in the wilderness; for the land could not produce enough natural food for such a host of people.

The Mormon pioneers carried their own provisions, though herds of buffalo, antelope, deer, and other game were sometimes encountered along the way. However, there were periods of extreme hunger, particularly in the springtime. Food supplies ran short and new crops had not yet grown. During such times the hard, scant rations were supplemented by various edible wild plants.

When ancient Israel crossed the Jordan River, they overcame their enemies and then established themselves by tribes in the lands that were allotted to them.

When the Mormon pioneers reached Salt Lake Valley, they established a permanent city. From here, scouts and secondary, or "missionary," pioneers went into other valleys — east and west, but especially north and south. They established new towns for the on-coming hosts who were gathering to this modern Zion. Settlements were made from Mexico to Canada, back into Wyoming and Colorado, westward across Nevada into southern California, and north into Idaho. Many

descendants of those pioneers live in those areas to this day.

The following poem attempts a brief sketch of the journey of modern Israel:

BUILDERS OF EMPIRE³

What do I see, the long day through—
Toiling into the West—
Unstayed by peak or barren plain,
Or the river's foamy crest?
"Behold a second Israel!"

What seek they in this wilderness—
This hostile, frowning land—
Where shimmering waste and canyons wild
Defy man's puny hand?
"They seek a refuge and a home."

Where lies this Canaan of their dreams—
Beside the distant shore?
Or where some winding river flows
Over the valley floor?
"There, where the sunset beacon flames."

But yonder only the salt sea lies!
It has no food to give—
There is no crop—the spring is past—
How shall these heroes live?
"Stout hearts and God will find a way."

They are so few, the task so great!
Tell, will there be more
To brave the hazards of this trail?
What future lies in store?
"Cities and fields, and temples to their God!"

—K.S.B.

The descendants of Israel carried with them into their captivity and later wanderings the great contributions of the Hebrews. Thus they strengthened and enriched their own lives and the lives and cultures of all peoples everywhere. Likewise, the descendants of modern Israel, reaching to the farthest frontiers, or backtracking to live again in Missouri, Illinois, Ohio and New York, have carried with them a priceless heritage. By their words and their examples they have taught that Joseph Smith was God's instrument in the restoration in this dispensation of the Gospel of Jesus Christ; that His priesthood has been restored; and that the fullness of the Gospel is now upon the earth. The lump of leaven is working. Its power is felt in all the earth.

Abraham and his people, Moses and the children of Israel, the people of Jared and the Nephites, Columbus and his sailors, the Pilgrims, Joseph Smith and Zion's Camp, Brigham Young and the pioneers, and many others have — all down the years — been led by the hand of God to seek out new lands . . . to achieve far horizons . . . to follow the cloud by day and the fire by night. Their compass, sword, and shield have been abiding faith in God and confidence in themselves. Their lives have been built upon humility, loyalty, integrity, and devotion to highest principles. They have achieved their destination regardless of the odds against them. And these same qualities will enable God's children, of any generation, to climb their mountains, cross their deserts, or solve whatever other problems their days may bring to them.

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Illustrations by Milton E. Swenson.

For each there was a Jordan River leading to a salten sea.

Differences*

THE EXODUS OF ANCIENT ISRAEL COMPARED WITH MORMON ISRAEL

Similarities*

ANCIENT ISRAEL

1. Traveled about 800 miles using the generally accepted route as shown.
2. Spent 40 years traveling from the Land of Goshen to Jericho, including stopovers, excursion, wandering, etc.
3. Escaped from bondage in Egypt.
4. Fed by manna from God, yet also foraged from land.
5. Carried their tabernacle in the wilderness.

MORMON ISRAEL

- Emigrated more than 1,300 miles using the route as shown.
- First pioneers utilized 17 months in traveling from Nauvoo, Illinois, to the stopping place in Great Salt Lake Valley in Mexican Territory.
- Were driven out of and left behind a beautiful city, a temple and homes.
- Carried own provisions; hunted buffalo and other wild game. Found and used edible wild plants.
- Had to leave their temple behind.

1. Both had a definite goal (Israelites sought the Land of Canaan; the Pioneers left for the valleys within the Rocky Mountains).
2. Both escaped intolerable conditions (Israelites left from bondage; the Pioneers fled from persecution).
3. Both carried all they could (Israelites used camels, donkeys and carts; the Pioneers utilized covered wagons).
4. Each was led by a prophet (Moses; Brigham Young) who organized them into companies along military lines.
5. Both needed a period of schooling (Israelites experienced their period in the wilderness away from Egyptian influence; the Pioneers needed to live and grow in the Gospel away from gentile persecution).
6. Both found their promised land near a great body of salt water.
7. Both became herdsmen and tillers of the soil to gain sustenance.
8. Both were a devout people.

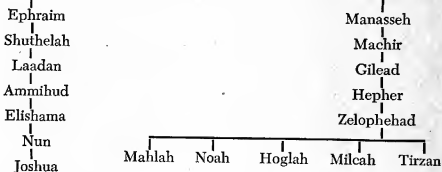
PROGENITORS AND DESCENDANTS OF JOSEPH

PROGENITORS

Name:	Years Lived:	Married to:
Adam	930	Eve
Seth	912	P
Enos	905	P
Cainan	910	P
Mahaleel	895	P
Jared	962	P
Enoch	430	P
Methuselah	969	P
Lamech	777	P
Noah	950	P
Shem	610	P
Arphaxad	438	P
Salah	433	P
Eber	464	P
Peleg	239	P
Reu	239	P
Serug	230	P
Nahor	148	P
Terah	205	P
Abraham	175	Sarah
Isaac	180	Rebekah
Jacob	147	Rachel
Joseph	110	Asenath

DESCENDANTS

Joseph married Asenath



Descendants of Ephraim:

Ref.: Gen. 48; 50:23.
Numbers 1:10; 26:35-37.
I Chron. 7:20-27.

Other descendants of Ephraim:

Ishmael
Ref.: Utah. Gen. Mag., Vol. 23,
page 66.

Joseph Smith
Ref.: II Nephi 3:15.
Doc. & Cov. 113:3-6.

Descendants of Manasseh:

Ref.: Numbers 26:28-33; 27:1-11; 36:1-13.
Joshua 17:3.
I Chron. 7:15.

Other descendants of Manasseh:

Gideon
Ref.: Judges 6:11, 15.
Joshua 17:2.

Jephthah
Ref.: Judges 11:1-3; 12:7.

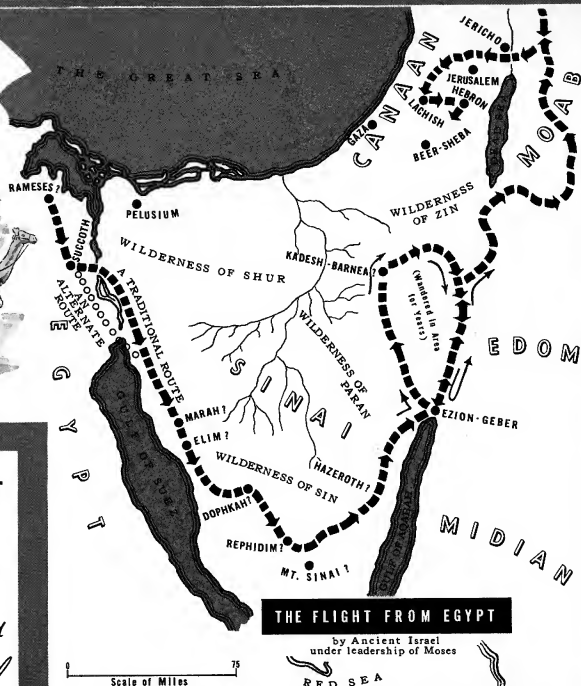
Lehi and Nephi
Ref.: I Nephi 5:14. Alma 10:3.

(This chart will be helpful with Course 21,
May 21st lesson, "The Day of Ephraim.")



THEY SOUGHT a REFUGE and a HOME

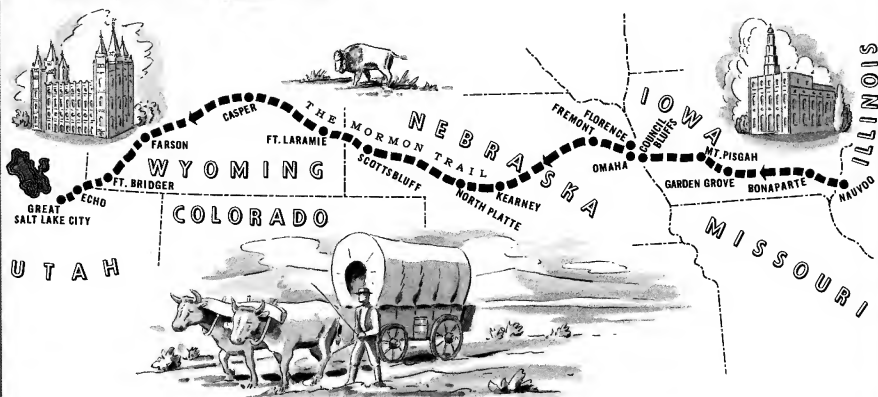
*The Exodus
of Ancient Israel
and of Mormon
Israel compared.*



Scale of Miles 0 200

THE FLIGHT FROM NAUVOO

by Mormon Israel
under leadership of Brigham Young



Challenge for Adventure



AFRICAN BUFFALO *Actually, he is curious and shy.*

THERE he stood before us — a dark, hairy beast on two legs, with a flat-nosed face that would frighten Sir Calahad. His arms seemed big and strong enough to squeeze sap from the nearby tree trunks.

It seemed any second he would begin beating his massive chest, and giving off a loud, hoarse call that would bring terror to every living thing around. But he could not. For this gorilla was stuffed, and between him and me was a huge plate glass in San Francisco's Academy of Sciences.

But he looked real, there in a leafy setting which portrayed the Belgian Congo jungle near the Biringa Mountains.

The exhibit panel describing gorillas read in part: "Now that more is known of their habits, they are not considered to be as dangerous as pictured by early explorers." The panel also explained that gorillas are strictly vegetarians and are fond of bamboo shoots and wild celery.

We moved on to another exhibit, this one a life-like portrayal of African buffalo, their heads heavy with broad, dipping horns. I have heard it said that the buffalo is one of the most ferocious of all African beasts. These were shown feeding in a swamp. As we moved close, we saw their faces had the kindliness of dairy cows, with grass dripping from their mouths. On the back of one

buffalo was a playful, yellow-crowned egret.

The panel explained that African buffaloes "normally show real curiosity, but when approached will usually run away." They become dangerous, generally, only when provoked by a bullet.

We stood before a huge hippopotamus. The panel explained that "very low fences" will keep these jungle giants from trespassing.

We moved over to another wing of the Academy buildings. Here were more wild animals mounted in natural settings, these in America. The first was of a big bull Stellar Sea Lion, with a beautiful coat of tan and whiskers almost as long as a broom's. The panel said, "Fishermen almost unanimously claim that sea lions are very destructive to commercial fisheries." Then the panel explained that several scientific studies have proved this not to be so.

As we moved from one exhibit to another, we learned that the wildest of wild animals are not so wild or destructive after all.

The longer I live, I am finding the same of people.

When we were small boys, there was a woman who lived near us who was given a nickname that brought fear to our little hearts every time we heard it. We ran for safety whenever she approached. Then I later learned my father had made a discovery: her mother (with

whom she lived) had a birthday the same day as his. Each year he remembered her. She and her daughter with the frightening nickname became good friends of our family. We learned to love those we once feared.

Years ago I came into our office one day like a triumphant gladiator. I told my superior how a businessman had dealt me a hard blow, and how I had "teed off" on him. In a battle of words I had beaten him into submission. I returned to the office with a hero's pride. Then my boss told me I had not won. "You have really lost—a friend," he said.

I thought I had shown my manliness. Actually I had failed to show my manhood. Since then I have been trying to accept a wrong to me as a challenge — a challenge to learn more about my offender — and to change his ill will to good will. I have found there is no more fascinating adventure.

Human enemies, like wild animals, usually become friendlier the more we learn about them.

Yes, at the Academy and in recent years, I feel I have come closer to discovering the full majesty — and adventure — behind those words of the greatest Man of all:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies.

—Wendell J. Ashton.

¹Matthew 5:43, 44.